

**The Ramakrishna Mission
Institute of Culture Library**

Presented by

Dr. Baridbaran Mukerji

RMICL-8

25696

THE MAHABHARATA

OF

KRISHNA-DWAIPAYANA VYASA

TRANSLATED

INTO

ENGLISH PROSE.



Published and distributed chiefly *gratis*

BY

PROTAP CHANDRA ROY.

UDYOGA PARVA.



CALCUTTA :

BHARATA PRESS.

No. 367, UPPER CHITPORE ROAD.

1886.

(*The right of translation is reserved.*)

R.M.I. LIBRARY	
Acc.	25696
C.	891.21 MAH.
Date:	✓
St. Card	✓
Class.	✓
Cat.	R. 8
Bk. Card	✓
Checker	R. 8.

The *Virāta* which constitutes the fourth of the Eighteen *Parvas* of *yāsa's* great epic has just been finished. The same Hari that took care of the distressed Pāndavas during their period of concealment, the same Vāsudeva that protected them from the wiles of Dhritarāshtra's wicked son and enabled those bulls among men to emerge from obscurity into the first dawn of returning prosperity, with the powerful ruler of the Matsyas as their ally and old Drupada at the head of his heroic sons and the lion of Madhu's race and other valiant heroes of the Vrishni, the Andhaka, and the Bhoja tribes, all ready to succour them in the impending conflict, the same Nārāyana at whose name anger fieth away, has in his kindness enabled me also to complete this portion of my self-imposed task ! Let not the reader imagine that with the completion of the *Virāta*, the progress that has been achieved is encouraging. Like the Pāndavas who, notwithstanding the allies they had in their natural friends, had to make grand preparations yet before they could achieve success on the field, I also, notwithstanding the aid I have received, shall have to make ample preparations before success can be mine. May the princes and chiefs of India respond to my solicitations as cheerfully as did their prototypes the *Dvāpara* age to those of Yudhishtira !

Figure apart, the *Udyoga* is an extensive *Parva*, about as large as the *Adi*. If I can complete it, about a third of the whole epic will be completed. As yet I have seen no discouraging signs. There is not a country on the face of the civilised globe where this publication is unknown. I have also been fortunate enough to win the sympathy and good wishes of many friends of literature and many eminent *littérateurs* of both Europe and America. My countrymen also appreciate the usefulness of the undertaking. There is no reason on earth why the work, gigantic though it be, should not be completed. I believe in the charity of my country to be inexhaustible, and I have never, on that account, regarded my prospective resources to be inconsiderable. With these few words I introduce the fifth *Parva*, the book which describes the preparations of both branches of the Kuru race for the grand conflict on the plains of Kurukshetra, and which abounds with other matters replete with interest for almost every class of readers.

Calcutta :
No. 367, Upper Chitpore Road. }

PROTAP CHANDRA ROY,
Secy. to the *Dātavya Bhārata*
Kāryālaya.

THE MAHABHARATA

UDYOGA PARVA.

SECTION I.

(*Sainyodyoga Parva.*)

Om! Having bowed down to Nārāyana, and Nara the most exalted of male beings, and also to the goddess Saraswati, must the word *Jaya* be uttered.

Vaiçampāyana said.—“Then those valiant descendants of Kuru, who belonged to the same party (with Virāta), having joyfully celebrated the nuptials of Abhimanyu and rested themselves that night, presented themselves at dawn, well pleased, in the presence chamber of Virāta. And the presence chamber of the king of the Matsyas was full of riches, and variegated with choice gems and precious stones, with seats methodically arranged, adorned with garlands, and filled with fragrance. And those mighty monarchs of men all came to that place. And on the seats in front sat the two kings Virāta and Drupada. And the revered and aged rulers of the earth, and Valarāma and Krishna along with their father, all sat there. And close to the king of Pāñchāla was seated the great hero of the race of Cini, together with the son of Rohini. And side by side with the king of the Matsyas sat Krishna and Yudhisthira, and all the sons of king Drupada, and Bhima and Arjuna, and the two sons of Mādri, and Pradyumna and Cāmba, both valiant in battle, and Abhimanyu with Virāta’s sons. And those princes, the sons of Draupadi, rivalling their fathers in valour, strength, grace, and prowess, sat upon excellent seats inlaid with gold. And when those mighty heroes wearing shining ornaments and robes had sat them-

selves down, that gorgeous assembly of kings looked beautiful like the firmament spangled with resplendent stars. And those valiant men, assembled together, having conversed with one another upon various topics, remained for some time in a pensive mood, with their eyes fixed upon Krishna. And at the end of their talk, Krishna drew their attention to the affairs of the Pāndavas. And those powerful kings together listened to Krishna's speech, pregnant and lofty. And Krishna said.—It is known to you all, how this Yudhishtira was deceitfully defeated at dice by the son of Suvala, and how he was robbed of his kingdom, and how a stipulation was made by him concerning his exile in the forest. And capable as they were of conquering the earth by force, the sons of Pāndu remained firm in their plighted faith. And accordingly for six and seven years these incomparable men accomplished the cruel task imposed upon them. And this last, the thirteenth year, was exceedingly hard for them to pass. Yet unrecognised by any one they have passed it, as known to you, suffering unendurable hardships of various kinds. This is known to you all. These illustrious men have spent the thirteenth year, employed in the menial service of others. This being so, it is for you to consider what will be for the good of both Yudhishtira and Duryodhana, and what, as regards the Kurus and the Pāndavas, will be consistent with the rules of righteousness and propriety and what will meet with the approbation of all. The virtuous king Yudhishtira would not unrighteously covet even the celestial kingdom. But righteously he would accept the rule even of a single village. How the sons of Dhritarāshtra fraudulently robbed him of his paternal kingdom, and how he hath passed a life of unendurable hardships, are known to all the kings assembled here. The sons of Dhritarāshtra are incapable of overcoming by strength Arjuna the son of Prithā. Nevertheless, king Yudhishtira and his friends have no other desire than the good of Dhritarāshtra's sons. These brave sons of Kunti, and the two sons of Mādri, ask for only what they themselves, achieving victory in battle, had won from the defeated kings. You no doubt, know full well how those enemies of the Pāndavas—with the object of possessing themselves

of the kingdom, endeavoured by various means to destroy them, when they were yet mere boys. So wicked and rancorous they were. Consider, how grasping they are and how virtuous Yudhishtira is. Consider also the relationship that exists between them. I beseech you all to consult together and also think separately. The Pāndavas have always had a regard for truth. They have fulfilled their promise to the very letter. If now treated wrongfully by the sons of Dhritarāshtra they would save them all though banded together. They have friends who, on being informed of their unworthy treatment at the hands of others, would stand by them, engaged in fight with their persecutors, and willingly slay them even if they should lose their own lives for it. If you suppose them to be too few to be capable of winning a victory over their enemies, you must know that banded together and followed by their friends, they would, no doubt, try their utmost to destroy those enemies. What Duryodhana thinks is not exactly known, nor what he may do. When the mind of the other side is not known, what opinion can be formed by you as to what is best to be done? Therefore, let a person, virtuous and honest and of respectable birth, and wary,—an able ambassador, set out to beseech them mildly for inducing them to give half the kingdom to Yudhishtira.' Having listened to the speech of Krishna, moved by prudence and a regard for virtue and showing a pacific and impartial spirit, his elder brother then addressed the assembly, bestowing high encomiums on the words of the younger brother."

SECTION II.

Yaladeva said,—'You have all listened to the speech of Krishna who is the elder brother of Gada, characterised as it is by a sense of virtue and prudence, and salutary alike to Yudhishtira and king Duryodhana. These valiant sons of Kunti are ready to give up half their kingdom, and they make this sacrifice for the sake of Duryodhana. The son of Dhritarāshtra, therefore, should give up half of the kingdom, and should rejoice and be exceedingly happy with us that the

quarrel can be so satisfactorily settled. These mighty persons having obtained the kingdom would, no doubt, be pacified and happy, provided the opposite party behave well. For them to be pacified will redound to the welfare of men. And I should be well pleased if somebody from here, with the view of pacifying both the Kurus and the Pāndavas, should undertake a journey and ascertain what is in the mind of Duryodhana and explain the views of Yudhishtira. Let him respectfully salute Bhishma the heroic scion of Kuru's race, and the magnanimous son of Vichitravirya, and Drona along with his son, and Vidura, and Kripa, and the king of Gāndhāra, along with the *Suta's* son. Let him also pay his respects to all the other sons of Dhritarāshtra, to all who are renowned for strength and learning, devoted to their proper duties, heroic, and conversant with the signs of the times. When all these persons are gathered together and when also the elderly citizens are assembled, let him speak words full of humility and likely to serve the interests of Yudhishtira. At all events, let them not be provoked, for they have taken possession of the kingdom with a strong hand. When Yudhishtira had his throne, he forgot himself by engaging in gambling and was dispossessed by them of his kingdom. This valiant Kuru, this descendant of Ajmida, Yudhishtira, though not skilled in dice and though dissuaded by all his friends, challenged the son of the king of Gāndhāra, an adept at dice, to the match. There were then at that place thousands of dice-players whom Yudhishtira could defeat in a match. Taking, however, no notice of any of them, he challenged Suvala's son of all men to the game, and so he lost. And although the dice constantly went against him, he would still have Cakuni alone for his opponent. Competing with Cakuni in the play, he sustained a crushing defeat. For this, no blame can attach to Cakuni. Let the messenger make use of words characterised by humility, words intended to conciliate Vichitravirya's son. The messenger may thus bring round Dhritarāshtra's son to his own views. Do not seek war with the Kurus; address Duryodhana in only a conciliatory tone. The object may possibly fail to be gained

by war, but it may be gained by conciliation, and by this means also it may be gained enduringly! ”

Vaiçampāyana continued.—“While that valiant scion of Madhu’s race was even continuing his speech, the gallant son of the race of Cini suddenly rose up and indignantly condemned the words of the former by these words of his.”

SECTION III.

“Sātyaki said,—‘Even as a man’s heart is, so doth he speak ! Thou art speaking in strict conformity with the nature of thy heart. There are brave men, and likewise those that are cowards. Men may be divided into these two well-defined classes. As upon a single large tree there may be two boughs one of which beareth fruits while the other doth not, so from the self-same line of progenitors may spring persons that are imbecile as well as those that are endowed with great strength. O thou bearing the sign of a plough on thy banner, I do not, in sooth, condemn the words thou hast spoken, but I simply condemn those, O son of Madhu, who are listening to thy words ! How, indeed, can he who unblushingly dares attach even the slightest blame to the virtuous king Yudhishtira be permitted to speak at all in the midst of this assembly ? Persons clever in the game of dice challenged the magnanimous Yudhishtira unskilled as he is in play, and confiding in them he was defeated ! Can such persons be said to have virtuously won the game ? If they had come to Yudhishtira while playing in his house with his brothers and defeated him there, then what they would have won would have been righteously won. But they challenged Yudhishtira who was bound in conscience to follow the rules observed by the military caste,* and they won by a trick. What is there in this conduct of theirs that is righteous ? And how can this Yudhishtira here, having performed to the utmost the stipulations entered into by

*Every member of the Kshatriya order is bound to respond to a challenge at dice as for a single combat.—T.

way of stakes in the play, freed from the promise of a sojourn in the forest, and therefore entitled to his ancestral throne, humble himself? Even if Yudhishtira coveted other people's possessions still it would not behove him to beg! How can they be said to be righteous and not intent on usurping the throne when, although the Pāndavas have lived out their sojourn of concealment unrecognised, they still say that the latter had been recognised? They were besought by Bhishma and the magnanimous Drona, but they would not yet consent to give back to the Pāndavas the throne that belongeth to them by right of birth. The means with which I would beseech them would be sharp arrows. I shall fight and with a strong hand force them to prostrate themselves at the feet of the illustrious son of Kunti. If, however, they do not fall at the feet of the wise Yudhishtira, then they and their partisans must go to the regions of Yama. When Yuyudhāna (myself) is enraged and resolved to fight, they, to be sure, are unequal to withstand his impetus, as mountains are unable to resist that of the thunderbolt! Who can withstand Arjuna in fight, or him who hath the discus for his weapon in battle, or myself as well? Who can withstand the unapproachable Bhima? And who, having regard for his life, would come near the twin brothers who firmly grasp their bows and resemble the death-dealing Yama in intelligence? Who would approach Dhrishtadyumna the son of Drupada, or these five sons of the Pāndavas who have added lustre to Draupadi's name, rivalling their fathers in valour, equal to them in every respect, and full of martial pride; or him of the powerful bow, Subhadrā's son, irresistible by even the gods themselves; or Gada, or Pradyumna, or Cāmva, resembling Yama or the thunderbolt or fire? We shall slay Dhritarāshtra's son and Cakuni and Karna in battle, and place the Pāndava on the throne! There is no sin in slaying them that are bent on slaying us; but to be a beggar before foes is both impious and infamous! I ask you to be diligent in doing that which is heartily desired by Yudhishtira. Let Pāndava get back the kingdom resigned by Dhritarāshtra! h

Yudhishtira should get back his kingdom this very day or all our enemies shall lie down on the earth, slain by me ! ”

SECTION III.

“Drupada said,—‘O mighty-armed one, it will, without doubt, be even as thou hast said ! Never will Duryodhana give up the kingdom by peaceful means, and Dhritarāshtra, who doats on his son, will follow him in his wish. And so will Bhishma and Drona from imbecility, and Karna and Cakuni from folly. The words of Valadeva commend themselves to my judgment ; the course pointed out by him should, indeed, be followed by a man who desires peaceful settlement. But Duryodhana should never be addressed in mild words. Vicious by nature, he, I believe, cannot be brought to reason by mildness. In respect of an ass, mildness is in place ; but in respect of animals of the bovine species, severity should be resorted to. If any one were to speak mild words to Duryodhana, vicious by nature that wicked wight would consider the speaker to be an imbecile person. If a mild course is adopted towards him, the fool will think that he has won. Let us do even this, let us make preparations ; let us send word to our friends that they may collect an army for us. Let speedy messengers go to Calya, and Dhrishtaketu, and Jayatsena, and the prince of the Kekayas. Duryodhana also, on his part, will send word to all the kings. Right-minded persons, however, respond to the request of those that first beseech them. Therefore, I ask you to make haste in first preferring your suit to these rulers of men. Meseems that a great undertaking is awaiting us. Quickly send word to Calya, and to the kings under him, and to king Bhagadatta of immeasurable valour residing on the eastern sea-coast, and to the fierce Hārdikya, and Ahuka, and the king of the Mallas of powerful understanding, and Rochamāna. Let Vrihanta be summoned and king Senāvindu, and Vāhlika and Munjakeça, and the ruler of the Chedis, and Supārçva, and Suvāhu ; and that great hero, Paurava ; and also the kings of the Cakas, the Pahlavas, and Paradas, and Surāri, and Nadija, and king Karnaveshta,

and Nila, and the valiant king Viradharman ; and Durjaya, and Dantavakra, and Rukmi, and Janamejaya ; and Ashāda, and Vāyuvega, and king Purvapāli ; and Bhuritejas, and Devaka, and Ekalavya with his sons ; and also the kings of the Kārusha race, and the valiant Kshemamurti, and the kings of the Kāmboja and the Richika tribes, and of the western sea-coast ; and Jayātsena, and the king of Kāshi, and the rulers of the land of the five rivers, and the proud son of Krātha, and the rulers of the mountain regions, and Jānaki, and Suçarman, and Manimān, and Potimatsyaka, and the valiant Dhrishtaketu, and the ruler of the kingdom of Pāñcu ; and Paundra, and Dandadhāra, and the brave Vrihatsena ; and Aparājita, and Nishāda and Crenimat and Vasumat ; and Vrihadvala of great strength, and Vāhu the conqueror of hostile cities ; and the warlike king Samudrasena with his son ; and Udbhava, and Kshemaka, and king Vātadhāna ; and Crutāyus, and Drīdhāyus, and the gallant son of Cālwa ; and the king of the Kalingas, and Kumāra, unconquerable in battle !* Speedily send word to these. This is what recommends itself to me. And let this my priest, a learned Brāhmana, be sent, O king, to Dhritarāshtra ! Tell him the words he is to say and what Duryodhana should be told ; and how Bhishma is to be addressed, and how Drona, that best of car-warriors !”

SECTION IV.

“Krishna said,—“These words are worthy of the chief of the Somaka tribe, and are calculated to promote the interests of Pāndu’s son of immeasurable strength. As we are desirous of adopting a politic course, this is, no doubt, our first duty ; a man acting otherwise would be a great fool. But our relationship to both the Kurus and the Pāndus is equal, howsoever these two parties may behave with each other. Both you and we have been invited here on the occasion of a marriage. The marriage having now been celebrated, let us go home, well-pleased. You are the

* These names are variously given in various texts.—T.

foremost of kings, both in years and learning; and here we all, no doubt, are as if your pupils. Dhritarāshtra has always entertained a great respect for you; and you are also a friend of the preceptors Drona and Kripa. I, therefore, ask you to send a message (to the Kurus) in the interests of the Pāndavas. We all resolve even upon this that you should send a message (unto them). If that chief of the Kuru race should make peace on equitable terms, then the brotherly feelings between the Kurus and the Pāndus will sustain no injury. If, on the other hand, the son of Dhritarāshtra should wax haughty and from folly refuse to make peace, then, having summoned others, summon us too. The holder of *Gāndīva* then will be fired with wrath and the dull-headed and wicked Duryodhana, with his partisans and friends, will meet his fate.'"

Vaiçampāyana said.—"King Virāta, then, having honored Krishna, sent him home with his followers and relatives. And after Krishna had set out for Dwārakā, Yudhishtira and his followers, with king Virāta, began to make preparations for war. And Virāta and his relatives sent word to all the monarchs, and king Drupada also did the same. And at the request of those lions of the Kuru race, as also of the two kings of the Matsyas and the Pāñchālas, many lords of the earth, possessed of great strength, came to that place with cheerful hearts. And when the sons of Dhritarāshtra heard that the Pāndavās had collected a large army, they also assembled many rulers of the earth. And, O king, at that time the whole land became thronged with the rulers of the earth who were marching to espouse the cause of either the Kurus or the Pāndavas. And the land was full of military bands composed of four kinds of forces. And from all sides the forces of those heroes began to pour in. And the goddess Earth with her mountains and forests seemed to tremble beneath their tread. And the king of the Pāñchālas, having consulted the wishes of Yudhishtira, despatched to the Kurus his own priest, who was old both in years and understanding.'"

SECTION V.

“Drupada said,—‘Of beings those that are endowed with life are superior. Of living beings those that are endowed with intelligence are superior. Of intelligent creatures men are superior. Of men the twice-born are superior. Of the twice-born, students of the *Veda* are superior. Of students of the *Veda* those of cultured understanding are superior. Of cultured men practical persons are superior. And finally, of practical men those knowing the Supreme Being are superior. You, it seems to me, are at the very top of those that are of cultured understanding. You are distinguished both for age and learning. You are equal in intellect to either Cukra or Vrihaspati the son of Angiras. You know what kind of man the chief of the Kuru race is, and what kind of man also is Yudhishtira the son of Kunti. It was with Dhritarāshtra’s knowledge that the Pāndavas were deceived by their opponents. Though instructed by Vidura he yet follows his son! Cakuni advisedly challenged Yudhishtira to a gambling match although the latter was unskilled in gambling while the former was an adept in it! Unskilled in play, Yudhishtira was guileless and firm in following the rules of the military order. Having thus cheated the virtuous king Yudhishtira, they will, by no means, voluntarily yield up the kingdom. If you speak words of righteousness unto Dhritarāshtra, you will certainly gain the hearts of his fighting men. Vidura also will make use of those words of yours and will thus alienate the hearts of Bhishma, and Drona, and Kripa, and others. When the officers of state are alienated and the fighting men are backward, the task of the enemy will be to gain back their hearts. In the meantime the Pāndavas will, with ease and with their whole hearts, address themselves in preparing the army and in collecting stores. And when the enemy’s adherents are estranged, and while you are hanging about them; they will surely not be able to make adequate preparations for war. This course seems expedient in this wise. On your meeting with Dhritarāshtra it is possible that Dhritarāshtra

may do what you say. And as you are virtuous, you, therefore, must act virtuously towards them. And to the compassionate, you must descant upon the various hardships that the Pāndavas have endured. And you must estrange the hearts of the aged persons by discoursing upon the family usages which were followed by their forefathers. I do not entertain the slightest doubt in this matter. Nor need you be apprehensive of any danger from them, for you are a Brāhmana, versed in the *Vedas*; and you are going thither as an ambassador, and more especially, you are an aged man. Therefore, I ask you to set out without delay towards the Kauravas with the object of promoting the interests of the Pāndavas, timing your departure under the (astrological) combination called *Pushyā* and at that part of the day called *Jaya*."

Vaiçampāyana continued.—"Thus instructed by the magnanimous Drupada, the virtuous priest set out for the city called after the elephant. And that learned man, well-versed in the principles of the science of politics, started with a following of disciples towards the Kurus for the sake of promoting the welfare of Pāndu's sens."

SECTION VI.

Vaiçampāyana said.—"Having despatched the priest to the city called after the elephant, they sent messengers to the kings of various countries. And having sent messengers to other places, the Kuru hero Dhananjaya, that bull among men and son of Kunti, himself set out for Dwārakā. And after Krishna, and Valadeva the descendant of Madhu, had both departed for Dwārakā with all the Vrishnis, the Andhakas, and the Bhojas, by hundreds, the royal son of Dhritarāshtra had, by sending secret emissaries, furnished himself with information of all the doings of the Pāndavas. And learning that Krishna was on his way, the prince went to the city of Dwārakā by means of fine horses possessing the speed of the wind, and taking with him a small number of troops. And on that very day the son of Kunti

and Pāndu, Dhananjaya, also speedily arrived at the beautiful city of the Ānarata land. And the two scions of the Kuru race, those tigers among men, on arriving there saw that Krishna was asleep, and drew near him as he lay down. And as Krishna was sleeping, Duryodhana entered the room, and sat down on a fine seat at the head of the bed. And after him entered that wearer of the diadem the magnanimous Arjuna. And he stood at the back of the bed, bowing and joining his hands. And when the descendant of Vrishni, Krishna, awoke, he first cast his eyes on Arjuna. And having asked them as to the safety of their journey, and having fitly bestowed his greetings upon them, the slayer of Madhu questioned them as to the occasion of their visit. Then Duryodhana addressed Krishna, with a cheerful countenance, saying,—‘It behoveth you to lend me your help in the impending war. Arjuna and myself are both equally your friends. And, O descendant of Madhu, you also bear the same relationship to both of us. And today, O slayer of Madhu, I have been the first to come to you. Right-minded persons take up the cause of him who comes first to them. This is how the ancients acted. And, O Krishna, you stand at the very top of all right-minded persons in this world, and are always respected. I ask you to follow the rule of conduct observed by right-minded men!’ Thereat Krishna replied,—‘That you have come first, O king, I do not in the least doubt. But, O king, the son of Kunti, Dhananjaya, has been first *beheld* by me. On account of your first arrival, and on account of my having beheld him first, I shall, no doubt, lend my assistance, O Suyodhana, to both. But it is said that those who are junior in years should have the first choice. Therefore, Dhananjaya the son of Kunti, is entitled to the first choice. There is a large body of cowherds numbering ten crores, rivalling me in strength and known as the Nārāyanas, all of whom are able to fight in the thick of battle. These soldiers, irresistible in battle, shall be sent to one of you, and I alone, resolved not to fight on the field, and laying down my arms, will go to the other. You may, O son of Kunti, first select whichever of

these two commends itself to you. For, according to law, you have the right to the first choice ! ”

Vaiçampāyana continued.—“ Thus addressed, by Krishna, Dhananjaya the son of Kunti selected Keçava who was not to fight on the battle-field, even Nārāyana himself, the slayer of foes, increate, born among men at his own will,—the foremost of all Kshatriyas and above all the gods and the *Dānavas*. And Duryodhana selected for himself that entire army (composed of the Nārāyanas). And, O descendant of Bharata, having obtained those troops numbering thousands upon thousands, he was exceedingly delighted, although he knew that Krishna was not on his side. And having secured that army possessed of terrible prowess, Duryodhana went to the son of Rohini, of great strength, and explained to him the object of his visit. That descendant of Cura in reply addressed the following words to Dhritarāshtra’s son,—“ Thou shouldst remember, O tiger among men, all that I said at the marriage ceremony celebrated by Virāta ! O thou delighter of the race of Kuru, for thy sake I then contradicted Krishna and spoke against his opinions. And again and again I alluded to the equality of our relationship to both the parties. But Krishna adopted not the views I then expressed ; nor can I separate myself from Krishna for even a single moment. And seeing that I cannot act against Krishna, even this is the resolution formed by me, *viz.*, that I will fight neither for Kunti’s sons nor for you ! And, O bull of the Bharatas, born as thou art in Bharata’s race that is honored by all the kings, go and fight in accordance with the rules of propriety ! ”

Vaiçampāyana continued.—“ Thus addressed, Duryodhana embraced that hero wielding a plough for his weapon of battle, and although knowing that Krishna had been taken away from his side, he yet regarded Arjuna as already vanquished. And the royal son of Dhritarāshtra then went to Kritavarman. And Kritavarman gave him a body of troops numbering an *Akshauhini*. And surrounded by that military host, terrible to behold, the Kaurava marched forth delighting his friends. And after Duryodhana had departed, the Creator of the world,

Krishna, clad in yellow attire, addressed Kiritin, saying,—
‘For what reason is it that you have selected me who will not fight at all?’”

“Thereupon Arjuna answered,—‘I question not that you are able to slay them all, I also am alone capable of slaying them, O best of men! But you are an illustrious person in the world; and this renown will accompany you. I also am a suitor for fame; therefore, you have been selected by me. It hath been always my desire to have you for driving my car. I, therefore, ask you to fulfil my desire cherished for a long time.’

“Vasudeva’s son thereupon said,—‘It beseems thee well, O Kunti’s son, that thou measurest thyself with me! I will act as thy charioteer; let thy wish be fulfilled.’”

Vaiçampāyana continued.—“Then with a glad heart, Kunti’s son, accompanied by Krishna as well as by the flower of the Daçārha race, came back to Yudhishtira.”

SECTION VII.

Vaiçampāyana said.—“O king, having learnt the news from the messengers, Calya, accompanied by a large body of troops and by his sons, all of whom were mighty in battle, was coming to the Pāndavas. His encampment covered an area of one and a half *Yojana*, so large was the force owned by that best of men. He was the master, O king, of an *Akshauhini* and had great prowess and valour. And there were in his army heroes bearing armour of various colors, with diverse kinds of banners and bows and ornaments and cars and animals, all wearing excellent garlands, and various robes and ornaments. And many foremost of Kshatriyas were the leaders of his troops, dressed and decorated in the manner of their native land by hundreds and thousands. And he proceeded by slow marches, giving rest to his troops, towards the place where the Pāndava was. And the creatures of the earth felt oppressed and the earth trembled under the tread of his troops. And king Duryodhana, hearing that that magnanimous and mighty hero was on his way, hastened towards him and paid him

honors, O best of the Bharata race! And he caused finely decorated palaces of entertainment to be constructed at different spots for his reception, on beautiful sites, and whither many artists were directed to entertain the guests. And those pavilions contained garlands and meat and the choicest viands and drinks, and wells of various forms, capable of refreshing the heart, and tanks of various forms, and edibles, and roomy apartments. And arriving at those pavilions, and waited upon like a very god by the servants of Duryodhana located at different spots, Calya reached another house of entertainment resplendent as a retreat of the celestials. And there, greeted with choicc creature-comforts fit for beings superior to man, he deemed himself superior even to the lord himself of the gods and thought meanly of Indra as compared with himself. And that foremost of Kshatriyas, well-pleased, asked the servants, saying,—‘Where are those men of Yudhishtira, who have prepared these places of refreshment? Let those men who made these be brought to me. I deem them worthy of being rewarded by me. I must reward them, let it so please the son of Kunti!’ The servants, surprised, submitted the whole matter to Duryodhana. And when Calya was exceedingly pleased, and ready to grant even his life, Duryodhana, who had remained concealed, came forward and showed himself to his maternal uncle. And the king of the Madras saw him and understood that it was Duryodhana who had taken all that trouble to receive him. And Calya embraced Duryodhana and said,—‘Accept something that you may desire!’

“Duryodhana thereupon said,—‘O thou auspicious one, let thy word be true, grant me a boon! I ask thee to be the leader of all my army!’”

Vaiçampāyana continued.—“And hearing this, Calya said,—‘Be it so! What else is to be done?’ And the son of Gāndhāri repeated again and again,—‘It is done!’ And Calya said,—‘O Duryodhana, O best of men, go to thy own city. I shall proceed to pay a visit to Yudhishtira, the subduer of foes. O king, I shall speedly come back, O ruler of men! That best of men, Pāndu’s son Yudhishtira, must, by all means, be visited by me!’ And hearing this, Duryodhana

said,—‘O king, O ruler of the earth, having seen the Pāndava, come speedily back! I depend entirely upon thee, O king of kings! Remember the boon that thou hast granted me!’ And Calya answered,—‘Good betide thee! I shall come speedily back. Repair to thy own city, O protector of men!’ And then those two kings, Calya and Duryodhana, embraced each other. And having thus greeted Calya, Duryodhana came back to his own city. And Calya went to inform the sons of Kunti of that proceeding of his. And having reached Upaplavya, and entered the encampment, Calya saw there all the sons of Pāndu. And the mighty-armed Calya, having met the sons of Pāndu, accepted as usual water for washing his feet, and the customary gifts of honor including a cow. And the king of the Madras, that slayer of foes, first asked them how they were, and then with great delight embraced Yudhishtira, and Bhima, and Arjuna, and the sons of his sister the two twin-brothers. And when all had sat down, Calya spoke to Yudhishtira, the son of Kunti, saying,—‘O tiger among kings, O thou delighter of the race of Kuru, is it all well with thee? O best of victors, how fortunately hast thou spent the term of thy residence in the wilderness! O king, O lord of monarchs, it was an exceedingly hard task that thou hast performed by dwelling in the wilderness together with thy brothers and this noble lady here! An awfully difficult task again was that sojourn of thine,—the period of concealment,—which task also thou hast performed. O descendant of Bharata, for one pulled down from a throne it is nothing but hardship that awaits him. Where is there any happiness for him, O king! O affliicer of thy foes, in compensation for all this vast misery wrought by Dhritarāshtra’s son, thou wilt attain to proportional happiness after having killed thy foes! O great king, O lord of men, the ways of the world are known to thee! Therefore, O my son, thou art never guided by avarice in any of thy dealings! O descendant of Bharata, do thou tread on the foot-prints of ancient saintly kings! My son, Yudhishtira, be steady in the path of liberality, and self-abnegation, and truth! And, O royal Yudhishtira, mercy and self-control,

and truth and universal sympathy, and everything wonderful in this world, are to be found in thee! Thou art mild, munificent, religious, and liberal, and thou regardest virtue as the highest good! O king, many are the rules of virtue that prevail amongst men, and all those are known to thee! O my son, O afflicter of foes, thou knowest in fact every thing relating to this world, O king! O best of Bharata's race, how lucky it is that thou hast come out of this difficulty of thine! How lucky, O king, O foremost of monarchs, O lord, it is that I see thee, so virtuous a soul, a treasure-house of righteousness, freed with thy followers from this!"

Vaiçampāyana continued.—"Then, O descendant of Bharata, the king spoke of his meeting with Duryodhana and gave a detailed account regarding that promise of his and that boon granted by himself. And Yudhishtira said,—'O valiant king, it has been well done by thee that being pleased at heart thou hast plighted thy truth to Duryodhana. But, good betide thee, O ruler of the earth, I ask thee to do one thing only. O king, O best of men, thou wilt have to do it solely for my sake, though it may not be proper to be done, O valiant one! Hear, what I submit to thee, O great king. Thou art equal to Krishna on the field of battle. When, O best of kings, the single combat between Karna and Arjuna will take place, I have no doubt thou wilt have to drive Karna's car. On that occasion, if thou art inclined to do good to me, thou must protect Arjuna, O king! Thou must likewise so act that the Suta's son Karna, may be dispirited and the victory may be ours. Improper it no doubt is; but, O my uncle, for all that thou must do it!' Calya said,—'Good betide thee! listen, O son of Pāndu! Thou tellest me to so act that the vile son of the Suta may be dispirited in fight. To be sure, I shall be his charioteer on the field, for he always considers me equal to Krishna. O tiger-like descendant of Kuru, I shall certainly speak to him, when desirous of fighting on the field of battle, words contradictory and fraught with harm to him, so that bereft of pride and valour, he may be easily slain by his antagonist. This I tell thee truly. Asked by thee to do it, this I am determined to do, O my son! Whatever

else I may be able to bring about, I shall do for thy good. Whatever troubles were suffered by thee together with Draupadi on the occasion of the game at dice,—the rude inhuman words uttered by the *Suta's* son, the misery inflicted by the *Asura* *Jata* and by *Kichaka*, O illustrious one, all the miseries experienced by Draupadi, like those formerly experienced by *Damayanti*,—will all, O hero, end in joy! Thou shouldst not be aggrieved at this; for *Destiny* is all-powerful in this world; and, O *Yudhishtira*, high-minded persons have to endure miseries of various kinds, nay, even the gods themselves, O king, have suffered misfortunes! O king, O descendant of *Bharata*, it is narrated that the high-minded *Indra*, the chief of the celestials, had to endure together with his wife very great misery, indeed!”

SECTION VIII.

“*Yudhishtira* said,—‘O foremost of monarchs, I wish to know how it was that great and unparalleled misery had to be endured by the illustrious *Indra* together with his queen.’”

“*Calya* said,—‘Listen, O king, to me as I relate this ancient story of the events of former days,—how, O descendant of *Bharata*, misery befel *Indra* and his wife! Once *Twashtri*, the lord of creatures and the foremost of celestials, was engaged in practising rigid austerities. And it is said that from antipathy to *Indra* he created a son having three heads. And that being of universal form possessed of great lustre hankered after *Indra's* seat. And possessed of those three awful faces resembling the sun, the moon, and the fire, he read the *Vedas* with one mouth, drank wine with another, and looked with the third as if he would absorb all the cardinal points. And given to the practice of austerities, and mild, and self-controlled, he was intent upon a life of religious practices and austerities. And his practice of austerities, O subduer of foes, was rigid and terrible and of an exceedingly severe character. And beholding the austerities, courage, and truthfulness of this one possessed of immeasurable energy, *Indra* became anxious, fearing lest that being should take his place. And *Indra* reflected,—

How may he be made to addict himself to sensual enjoyments; how may he be made to cease his practice of such rigid austerities? For were the three-headed being to wax strong, he would absorb the whole universe!—And it was thus that Indra pondered in his mind; and, O best of Bharata's race, endued with intelligence, he ordered the celestial nymphs to tempt the son of Twashtri. And he commanded them, saying, —Be quick, and go without delay, and so tempt him that the three-headed being may plunge himself into sensual enjoyments to the utmost extent. Furnished with captivating hips, array yourselves in voluptuous attires, and decking yourselves in charming necklaces, do ye display gestures and blandishments of love. Endued with loveliness, do ye, good betide you, tempt him and alleviate my dread. I feel restless in my heart, O lovely damsels. Avert, ye ladies, this awful peril that hangs over me!—'

'Then the Nymphs said,—O Indra, O slayer of Vala, we shall so endeavour to allure him that thou wilt have to fear nothing at his hands. That very receptacle of austerities, sitting now as if scorching everything with his eyes, O god, we are going together to tempt. We shall try to bring him under our control, and to put an end to your fears.—'

"Calya continued,—'Commanded by Indra, they then went to the three-headed being. And arriving there, those lovely damsels tempted him with various gestures of love, displaying their fine figures. But engaged in the practice of exceedingly severe austerities, although he looked at them, yet he was not influenced by desire. Of subdued senses, he was like the ocean, full to the brim, in gravity. And the nymphs, after having tried their best, came back to Indra. And they all with joined hands spoke to the lord of the celestials, saying,—O lord, that unapproachable being is incapable of being disturbed by us. O highly gifted being, thou mayst do what now may seem proper to thee!—The high-minded Indra honored the nymphs and then dismissed them, reflecting, O Yudhishtira, solely upon other means of destroying his foe. And endued with intelligence, he fixed upon a contrivance for destroying the three-headed being. And he said,—Let me today hurl my thunderbolt at

him. By this means he will speedily be killed. Even a strong person should not overlook a rising foe, contemptible though he may be.—And thus reflecting upon the lessons inculcated in treatises of learning, he was firmly resolved upon slaying that being. Then Indra, enraged, hurled at the three-headed being his thunderbolt which looked like fire and was terrible to behold, and which inspired dread. And forcibly struck by that thunderbolt, he was slain and fell down as falls on the earth the loosened summit of a hill. And beholding him slain by the thunder-bolt, and lying down huge as a hill, the chief of the celestials found no peace, and felt as if scorched by the effulgent appearance of the dead; for though slain, he had a blazing and effulgent appearance and looked like one alive. And, strange to say, though lifeless, his heads seemed to be alive as they were beheld lying low on the field. And exceedingly afraid of that lustre, Indra remained plunged in thought. And at that time, O great king, bearing an axe on his shoulder, a carpenter came to the forest and approached the spot where lay that being. And Indra, the lord of Cachi, who was afraid, saw the carpenter come there by chance. And the chastiser of Pāka said unto him immediately,—Do this my behest. Quickly cut off this one's heads.—The carpenter thereupon said,—His shoulders are broad : this axe will not be able to cut them off. Nor shall I be able to do what is condemned by righteous persons.—And Indra said,—Do not fear, quickly do what I say. At my command thy axe shall equal the thunderbolt.—The carpenter said,—Whom am I to take thee to be who hast done this frightful deed today? This I wish to learn, tell me the exact truth!—And Indra said,—O carpenter, I am Indra, the chief of the gods. Let this be known to thee. Do thou act just as I have told thee. Do not hesitate, O carpenter!—The carpenter said,—O Indra, how is it that thou art not ashamed of this thy inhuman act? How is it that thou hast no dread of the sin of slaying a Brāhmana, after having slain this son of a saint?—Indra said,—I shall afterwards perform some religious ceremony of a rigorous kind to purify myself from this taint. This was a powerful enemy of mine

whom I have killed with my thunderbolt. Even now I am uneasy, O carpenter. I, indeed, dread him even now. Do thou quickly cut off his heads! I shall bestow my favor upon thee. In sacrifices, men will give thee the head of the sacrificial beast as thy share. This is the favor I confer on thee. Do thou quickly perform what I desire!—'

"Calya said,—'Hearing, this, the carpenter, at the request of the great Indra, immediately severed the heads of the three-headed being by means of his axe. And when the heads were cut off, out flew therefrom a number of birds, viz., partridges, quails, and sparrows. And from the mouth where-with he used to recite the *Vedas* and to drink the *Soma* juice, out came partridges in quick succession. And, O king, O son of Pāndu, from the mouth with which he used to look at the cardinal points as if absorbing them all, a number of quails came forth. And from that mouth of the three-headed being which used to drink wine, out flew a number of sparrows and hawks. And the heads having been cut off, Indra was freed from his trepidation, and went to heaven, glad at heart. And the carpenter also went back to his house. And the slayer of *Asuras*, having killed his foe, considered his object gained. Now when the lord of creatures, Twashtri, heard that his son had been slain by Indra, his eyes became red with ire, and he spoke the following words:—Since Indra hath killed my son who had committed no offence at all, who was constantly engaged in the practice of austerities, who was merciful, possessed of self-control, and of subdued passions, therefore, for the destruction of Indra, I will create Vritra! Let the worlds behold what power I possess, and how mighty is the practice of austerities! Let that inhuman, wicked-minded lord of the gods also witness the same!—And saying this, that enraged one, famous for his austerities, washed his mouth with water, made offerings on the fire, created the terrible Vritra, and spake to him, saying,—O destined slayer of Indra, grow in might even from the strength of my austere rites!—And that *Asura* grew in might, towering towards the firmament, and resembling the sun or fire. And he asked,—Risen like the doomsday sun, what am I to do?—Kill Indra!—

was the reply. And then he departed towards the celestial regions. And next ensued a great fight between Vritra and Indra both fired with wrath. And there took place a terrible combat, O best of Kuru's race ! And the heroic Vritra seized the celestial lord who had performed a hundred sacrifices. And filled with wrath, he whirled Indra and threw him into his mouth. And when Indra was swallowed up by Vritra, the terrified senior gods, possessed of great might, created *Jrimbhika** to kill Vritra. And as Vritra yawned and his mouth opened, the slayer of the *Asura* Vala contracted the different parts of his body, and came out from within Vritra's mouth. And thenceforth the yawn attaches itself to the living breath of animated beings in the three worlds. And the gods rejoiced at the egress of Indra. And once again commenced the terrible fight between Vritra and Indra, both full of ire. And it was waged for a long while, O best of Bharata's race. And when Vritra, inspired with the mighty spirit of Twashtri and himself endowed with strength, got the upper hand in fight, Indra turned back. And on his retreat, the gods became exceedingly distressed. And all of them together with Indra were overpowered by the might of Twashtri. And they all consulted with the saints, O descendant of Bharata. And they deliberated as to what was proper to be done, and were overwhelmed with dread. And seated on the top of the Mandara mountain, and bent on killing Vritra, they inly bethought themselves of Vishnu, the indestructible 'One.' "

SECTION IX.

" Indra said.—This whole indestructible universe, O gods, hath been pervaded by Vritra ! There is nothing that can be equal to the task of opposing him. I was capable of yore, but now I am incapable. What, good betide you, can I do ? I believe him to be unapproachable. Powerful and magnanimous, possessing immeasurable strength in fight, he would be able to swallow up all the three worlds with the gods, the

* The *Asura* through whose influence creatures yawn.—T.

Asuras, and the men. Therefore, hear ye dwellers of heaven this is my resolution. Proceeding to the abode of Vishnu, in company with that high-souled Being must we consult, and ascertain the means of slaying this ruthless wretch.—’

“Calya continued.—‘Indra having thus spoken, the gods with that host of *Rishis* repaired to the mighty god Vishnu to place themselves under the protection of that protector of all. And afflicted with the dread of Vritra, they said unto the Supreme Lord of the deities,—Thou hadst in former times covered the three worlds with three steps! Thou hadst procured the ambrosial food, O Vishnu, and destroyed the *Asuras* in battle! Thou didst bind the great *Asura* Vali and hadst raised Indra to the throne of heaven! Thou art the Lord of the gods, and this entire universe is pervaded by thee. Thou art the God, the mighty Deity, saluted by all persons! Be thou the refuge of all the celestials together with Indra, O best of gods! The whole universe, O slayer of *Asuras*, hath been pervaded by Vritra!—
 And Vishnu said,—I am no doubt bound to do what is for your good. I shall, therefore, tell you of a contrivance whereby he may be annihilated. Do you with the *Rishis* and the *Gandharvas* repair to the place where that bearer of a universal form is, and adopt towards him a conciliatory policy. You will thus succeed in overthrowing him. By virtue of my power, victory, ye gods, will be won by Indra, ~~for~~, remaining invisible, I shall enter into his thunder-bolt, that best of weapons! O foremost of gods, depart ye with the *Rishis* and the *Gandharvs*! Let there be no delay in effecting a peace between Indra and Vritra!—’

“Calya continued,—‘When he had thus spoken, the *Rishis* and the celestials placed Indra at their head, and uniting together, went away. And all those mighty beings with Indra approached and beheld Vritra glowing and resplendent as if scorching the ten points, and swallowing all the three worlds, and resembling the sun or the moon. And then the *Rishis* came up to Vritra and spoke to him in conciliatory terms, saying, —O thou unconquerable being, the whole of this universe hath been pervaded by thy energy! Thou art not able however to overpower Indra, O best of mighty beings! A long period hath

now elapsed since you two began to fight. All beings, with the gods and the *Asuras*, and men, are suffering from the effects of the fight. Let there be eternal friendship between thee and Indra. Thou shalt be happy and shalt dwell eternally in Indra's regions!—And the mighty Vritra, having heard the words of the saints, bowed his head unto them. And the *Asura* (thus) spoke,—What you, O highly-gifted beings and also all these *Gandharvas*, are saying, I have heard! Ye stainless beings, hear also what I have got to say. How can there be peace between us two, Indra and myself? How can there be friendship, ye gods, between two hostile powers?—The *Rishis* said,—Friendship among righteous persons happens at a single meeting. It is a desirable object. Thereafter will happen what is fated to be. The opportunity of forming friendship with a righteous person should not be sacrificed. Therefore, the friendship of the righteous should be sought. The friendship of the righteous is (like) excellent wealth, for he that is wise would give advice when it is needed. The friendship of a good person is of great use; therefore, a wise person should not desire to kill a righteous one. Indra is honored by the righteous, and is the refuge of magnanimous persons, being veracious, and unblameable, and knows what virtue is, and is possessed of a refined judgment. Let there be eternal friendship between thee and Indra, as described above. In this way, have faith (in him); let not thy heart be differently inclined.—'

“Calya said,—‘Hearing these words of the great *Rishis*, the illustrious *Asura* spoke to them,—No doubt, the *Rishis*, endued with supernatural powers, are to be respected by me. Let what I am going to say, ye gods, be performed in its entirety; then I shall do everything that (these) best of Brahmanas have said to me. Ye lords of the Brāhmana race, ordain so that I may not be killed either by what is dry, or wet; either by stone, or by wood; either by a weapon fit for close fight, or by a missile; either in the day-time, or at night; either by Indra himself, or by the gods! On those terms eternal peace with Indra would be acceptable to me!—Very good!—was what the *Rishis* told him, O best of Bharata race!

Thus peace having been concluded, Vritra was very much pleased. And Indra also became pleased, though constantly occupied with the thought of killing Vritra. And the chief of the deities passed his time in search of a loophole, uneasy (in mind). And on a certain day when it was evening and the hour awful, Indra caught sight of the mighty *Asura* on the coast of the sea. And he bethought himself of the boon that was granted to the illustrious *Asura*, saying,—This is the awful evening time; it is neither day, nor night; and this Vritra, my enemy, who hath stripped me of my all, must undoubtedly be killed by me. If I do not kill Vritra, this great and mighty *Asura* of gigantic frame, even by deceit, it will not go well with me!—And as Indra thought of all this, bearing Vishnu in mind, he beheld at that instant in the sea a mass of froth as large as a hill. And he said,—This is neither dry, nor wet, nor is it a weapon; let me hurl it at Vritra. Without doubt, he will die immediately!—And he threw at Vritra that mass of froth blended with the thunderbolt. And Vishnu, having entered within that froth, put an end to the life of Vritra. And when Vritra was killed, the cardinal points were free from gloom; and there also blew a pleasant breeze; and all beings were much pleased. And the deities with the *Gandharvas*, and *Yakshas*, and *Rākshasas*, with the great snakes and saints, glorified the mighty Indra with various laudatory hymns. And saluted by all beings, Indra spoke words of encouragement to all. And his heart was glad as also that of every one of the gods, for having killed the foe. And knowing the nature of virtue, he worshipped Vishnu, the most praiseworthy of all objects in the worlds. Now when the mighty Vritra, terrible to the gods, was killed, Indra became overpowered by falsehood, and he became exceedingly sad; and he was also overpowered by the sin of Brāhmanicide on account of having killed the three-headed son of Twashtri. And he betook himself to the confines of the worlds, and became bereft of his senses and consciousness. And overpowered by his own sins, he could not be recognized. And he lay concealed in water, just like a writhing snake. And when the lord of celestials, oppressed with the dread of Brāh-

manicide, had vanished from sight, the earth looked as if a havoc had passed over it. And it became treeless, and its woods withered; and the course of rivers was interrupted; and the reservoirs lost all their water; and there was distress among animals on account of cessation of rains. And the deities and all the great *Rishis* were in exceeding fear; and the world had no king, and was overtaken by disasters. Then the deities and the divine saints in heaven, separated from the chief of the gods, became terrified, and wondered who was to be their king. And nobody had any inclination to act as the king of the gods.' ”

SECTION X.

“Calya said,—‘Then all the *Rishis* and the superior gods said,—Let the handsome Nahusha be crowned as king of the gods. He is powerful, and renowned, and devoted to virtue evermore!—And they all went and said to him,—O lord of the earth, be thou our king!—And Nahusha, intent on his welfare, spoke to those gods and saints accompanied by the progenitors (of mankind),—I am feeble; I am not capable of protecting you; it is a powerful person who should be king; it is Indra who hath always been possessed of strength.—And all the gods, led by the saints, spoke again to him,—Aided by the virtue of our austerities, rule thou the kingdom of heaven. There is no doubt that we have all our respective fears. Be crowned, O lord of monarchs, as the king of heaven. Whatever being may stand within thy sight, whether he be a god, an *Asura*, a *Yaksha*, a saint, a *Pitri*, or a *Gandharva*, thou shalt absorb his power and (thereby) wax strong. Always placing virtue before (all other things), be thou the ruler of the worlds. Protect also the *Brāhmana* saints and the gods in heaven!—Then, O lord of monarchs, Nahusha was crowned king in heaven. And placing virtue before (everything else), he became the ruler of all the worlds. And though always of a virtuous disposition, yet when he obtained that precious boon and the kingdom of heaven, Nahusha assumed a sensual turn of mind.

And when Nahusha became the king of the gods, he surrounded himself with celestial nymphs, and with damsels of celestial birth, and took to enjoyments of various kinds, in the *Nandana* groves, on mount *Kailāsa*, on 'the breast of *Himavat*, on *Mandara*, the *White hill*, *Sahya*, *Mahendra*, and *Mālaya*, as also upon seas and rivers. And he listened to various divine narratives that captivated both the ear and the heart, and to the play of musical instruments of different sorts, and to sweet vocal strains. And *Viswāvasu* and *Nārada* and bebies of celestial nymphs and bands of *Gandharvas* and the six Seasons in living shapes, attended upon the king of the gods. And fragrant breezes, refreshingly cool, blew round him. And while that wretch was thus enjoying himself, on one occasion the goddess who was the favorite queen of *Indra* came in his sight. And that vicious soul, having looked at her, said to the courtiers,—Why doth not this goddess, the queen of *Indra*, attend upon me? I am the monarch of the gods, and also • the ruler of the worlds. Let *Cachi* make haste and visit me in my house!—Saddened at hearing this, the goddess said to *Vrihaspati*,—Protect me, O *Brāhmana*, from this *Nahusha*. I come to you as my refuge. You always say, O *Brāhmana*, that I have got on my person all the auspicious marks, being the favorite of the divine king; that I am chaste, devoted to my lord, and destined never to become a widow. All this about me you have said before. Let your words be made true. O possessor of great powers, O lord, you never spoke words that were vain. Therefore, O best of *Brāhmanas*, this that you have said ought to be true!—Then *Vrihaspati* said to the queen of *Indra* who was beside herself through fear,—What thou hast been told by me will come to be true, be sure, O goddess! Thou shalt see *Indra*, the lord of the gods; who will soon come back here. I tell thee truly, thou hast no fear from *Nahusha*: I shall soon unite thee with *Indra*.—Now *Nahusha* came to hear that *Indra*'s queen had taken refuge with *Vrihaspati*, the son of *Angiras*. And at this, the king became highly enraged.' "

SECTION XI.

“Calya said,—‘Seeing Nahusha enraged, the gods led by the saints said unto him, who was now their king of awful mien,—O king of gods, quit thy wrath. When thou art in wrath, O lord, the Universe, with its *Asuras* and *Gandharvas*, its *Kinnaras*, and great snakes, quaketh! Quit this wrath, thou righteous being! Persons like thee do not put themselves out. That goddess is another person’s wife. Be pacified, O lord of gods! Turn back thy inclination from the sin of outraging another’s wife. Thou art the king of gods, prosperity to thee! Protect thy subjects in all righteousness!—So addressed, he heeded not the saying, rendered senseless by lust. And the king spoke to the gods, in allusion to Indra,—Ahalyā of spotless fame, the wife of a saint, was outraged by Indra while her husband was alive. Why did ye not prevent him? Many were the deeds of inhumanity, of unrighteousness, of deceit, committed by Indra in former times. Why did ye not prevent him? Let the goddess do my pleasure; that would be her permanent good. And so the same evermore will redound to your safety, ye gods!—’

‘The gods said,—We shall bring to thee the queen of Indra even as thou hast laid thy command, O lord of heaven! Quit this wrath, thou valiant soul! Be pacified, O lord of gods!—’

“Calya continued,—‘Thus having spoken to him, the gods with the saints went to inform Vrihaspati and the queen of Indra of the sad news. And they said,—We know, O foremost of Brāhmanas, that the queen of Indra hath betaken herself to thy house, for protection, and that thou hast promised her protection, O best of divine saints! But we the gods and *Gandharvas* and saints, beseech thee, O thou of great lustre, to give up the queen of Indra to Nahusha. Nahusha, the king of gods, of great effulgence, is superior to Indra. Let her, that lady of choice figure and complexion, choose him as her lord!—Thus addressed, the goddess gave vent to tears; and sobbing audibly, she moaned in piteous accents.

And she spoke to Vrihaspati,—O best of divine saints, I do not desire Nahusha to be my lord. I have betaken myself to thy protection, O Brāhmana! Deliver me from this great peril!—

‘Vrihaspati said,—My resolution is this,—I shall not abandon one that hath sought my protection. Q thou of unblamable life, I shall not abandon thee, virtuous as thou art and of a truthful disposition! I do not desire to do an improper act, especially as I am a Brāhmana, knowing what righteousness is, having a regard for truth, and aware also of the precepts of virtue. I shall never do it. Go your ways, ye best of gods! Hear what hath formerly been sung by Brahmā with regard to the matter at hand,—He that delivereth up to a foe a person terrified and asking for protection, obtaineth no protection when he himself is in need of it. His seed doth not grow at seed-time and rain doth not come to him in the season of rains. He that delivereth up to a foe a person terrified and asking for protection, never succeedeth in anything that he undertaketh; senseless as he is, he droppeth paralysed from heaven; the gods refuse offerings made by him. His progeny die an untimely death and his forefathers always quarrel (among themselves). The gods with Indra at their head dart the thunderbolt at him.—Knowing it to be so, I shall not deliver up this Cachi here, the queen of Indra, famous in the world as his favorite consort. O ye best of gods, what may be for both her good and mine I ask you to do! Cachi I shall never deliver up!—’

“Calya continued,—‘Then the gods and the Gandharvas said these words to the preceptor of the gods,—O Vrihaspati, deliberate upon something that may be conformable to sound policy!—Vrihaspati said,—Let this goddess of auspicious looks ask for time from Nahusha in order to make up her mind to his proposal. This will be for the good of Indra’s queen, and of us as well. Time, ye gods, may give rise to many impediments. Time will send time onward.* Nahusha is proud and powerful by virtue of the boon granted to him!—’

* i. e. we do not know what is next in the chapter of accidents.—T.

“Calya continued,—‘Vrihaspati having spoken so, the gods, delighted, then said,—Well hast thou said, O Brāhmana! This is for the good of all the gods. It is no doubt so. Only, let this goddess be propitiated.—Then the assembled gods, led by *Agni*, with a view to the welfare of all the worlds, spoke to Indra’s queen in a quiet way. And the gods said,—Thou art supporting the whole universe’ of things mobile and immobile. Thou art chaste and true; go thou to Nahusha. That vicious being, lustful after thee, will shortly fall; and Indra, O goddess, will get the sovereignty of the gods!—Ascertaining this to be the result of that deliberation, Indra’s queen, for attaining her end, went bashfully to Nahusha of awful mien. The vicious Nahusha also, rendered senseless by lust, saw how youthful and lovely she was, and became highly pleased.’”

———— 25696.

SECTION XII.

Calya said,—‘Now then Nahusha, the king of the gods, looked at her and said,—O thou of sweet smiles, I am the Indra of all the three worlds. O thou of beautiful thighs and fair complexion, accept me as thy lord!—That chaste goddess, thus addressed by Nahusha, was terrified and quaked like a plantain-stalk at a breezy spot. She bowed her head to Brahmā, and joining her hands spoke to Nahusha, the king of the gods, of awful mien,—O lord of the deities, I desire to obtain time. It is not known what hath become of Indra, or where he is. Having enquired into the truth regarding him, if, O lord, I obtain no news of him, then I shall visit thee; this I tell thee for truth!—Thus addressed by Indra’s queen, Nahusha was pleased. And Nahusha said,—Let it be so, O lady of lovely hips, even as thou art telling me. Thou wilt come, after having ascertained the news. I hope thou wilt remember thy plighted truth!—Dismissed by Nahusha, she of auspicious looks stepped out; and that famous lady went to the abode of Vrihaspati. And, O best of kings, the gods with *Agni* at their head, when they heard her words, deliberated, intent upon what would promote the interests of Indra. And they then joined the powerful Vishnu, the God of gods. And skilled in making

speeches, the uneasy gods spoke the following words to him,—
 Indra, the lord all of the gods, hath been overpowered by the sin of Brāhmanicide. Thou, O lord of the gods, art the first-born, the ruler of the universe, and our refuge! Thou hadst assumed the form of Vishnu for the protection of all beings. When Vritra was killed through thy energy, Indra was overwhelmed by the sin of Brāhmanicide. O best of all the gods, prescribe the means of setting him free! —Having heard these words of the gods, Vishnu said,—Let Indra offer sacrifice to me. Even I shall purify the holder of the thunder-bolt. The chastiser of Pāka, having performed the holy horse-sacrifice, will fearlessly regain his dignity as lord of the gods. And the wicked-minded Nahusha will be led to destruction by his evil deeds. For a certain period, ye gods, ye must be patient, being vigilant at the same time!—Having heard these words of Vishnu, words that were true, and pleasant like ambrosia to their ears, the gods, with their preceptor, and with the *Rishis*, proceeded to that spot where Indra was, uneasy with fear. And there, O king, was performed a great horse-sacrifice, capable of removing the sin of Brāhmanicide, for the purification of the high-minded and great Indra. And the lord of the gods, O Yudhishtira, divided the sin of Brāhmanicide among trees and rivers and mountains and the earth and women. And having distributed it thus among those beings, and parted with it, Indra was free from fever. And rid of his sin, he came to himself. And at that place, the slayer of the *Asura* Vala, quaked when he looked at Nahusha, before whom all animated beings felt cowed, and who was unapproachable by virtue of the boon the *Rishis* had granted to him. And the divine husband of Cachi vanished from sight once again. And invisible to all beings, he wandered biding his time. And Indra having disappeared, Cachi, fell into grief. And exceedingly miserable, she bewailed,—Alas! O Indra! If ever I have made a gift, or made offerings to the gods, or have propitiated my spiritual guides, if there is any truth in me, then I pray that my chastity may remain inviolate. I bow myself to this goddess Night, holy, pure, running her course during this the northern

journey of the sun,* let my desire be fulfilled!—Saying this, she, in a purified condition of body and soul, worshipped the goddess Night. And in the name of her chastity and truth she had recourse to divination.† And she asked,—Show me the place where the king of the gods is. Let truth be verified by truth!—And it was thus that she addressed the goddess of Divination.' ”

SECTION XIII.

“Calya said,—Then the goddess of Divination stood near that chaste and beautiful lady. And having beheld that goddess, youthful and lovely, standing before her, Indra's queen, glad at heart, paid respects to her and then said,—I desire to know who thou art, O thou of lovely face!—And Divination said,—I am Divination, O goddess, come near thee. Since thou art truthful, therefore, O high-minded lady, do I appear in thy sight. Since thou art devoted to thy lord, employed in controlling thyself, and engaged in the practice of religious rites, I shall show thee the god Indra, the slayer of Vritra. Quickly come after me, so may good betide thee! Thou shalt see that best of gods!—Then Divination proceeded and the divine queen of Indra went after her. And she crossed the heavenly groves, and many mountains; and then having crossed the Himavat mountains, she came to its northern side. And having reached the sea, extending over many *yojanas*, she came upon a large island covered with various trees and plants. And there she saw a beautiful lake, of heavenly appearance, covered with birds, eight hundred miles in length, and as many in breadth. And upon it, O descendant of Bharata, were full-blown lotuses of heavenly appearance, of five colours, hummed round by bees, and counting by thousands. And in the middle of that lake, there was a large and beautiful assemblage of lotuses having in its midst a large white lotus standing

* i. e. passage of the sun from the winter to the summer solstice.—T.

† Divination was practised by reference to the stars in the night.—T.

on a lofty stalk. And penetrating into the lotus-stalk, along with Cachi, she saw Indra there who had entered into its fibres. And seeing her lord lying there in a minute form, Cachi also assumed a minute form, as did the goddess of Divination too. And Indra's queen began to glorify him by reciting his celebrated deeds of yore. And thus glorified, the divine Purandara spoke to Cachi,—For what purpose hast thou come? How also have I been found out?—Then the goddess spoke of the acts of Nahusha. And she said,—O performer of a hundred sacrifices, having obtained the sovereignty of the three worlds, powerful and haughty and of a vicious soul, he hath commanded me to visit him, and the cruel wretch hath even assigned me a definite time. If thou wilt not protect me, O lord, he will bring me under his power. For this reason, O Indra, have I come to thee in alarm. O thou of powerful arms, slay the terrible Nahusha of vicious soul! Discover thyself, O slayer of *Daiṭyas* and *Dānavas*! O lord, assume thy own strength and rule the celestial kingdom!—”

SECTION XIV.

“Calya said,—Thus addressed by Cachi, the illustrious god said to her again,—This is not the time for putting forth valour. Nahusha is stronger than I am. O beautiful lady, he hath been strengthened by the *Rishis* with the merits of offerings to the gods and the *Pitris*. I shall have recourse to policy now. Thou wilt have to carry it out, O goddess! O lady, thou must do it secretly and must not disclose it to any person. O lady of a beautiful waist, going to Nahusha in private, tell him,—O lord of the Universe, thou must visit me mounted on a nice vehicle borne by *Rishis*. In that case I shall be pleased and shall place myself at thy disposal!—This shouldst thou tell him!—And thus addressed by the king of the gods, his lotus-eyed consort expressed her consent and went to Nahusha. And Nahusha, having seen her, smilingly addressed her, saying,—I welcome thee, O lady of lovely thighs! What is thy pleasure, O thou of sweet

smiles! Accept me, O lady of propitious looks, me who am devoted to thee! What is thy will, O spirited dame! I shall do thy wish, O lady of propitious looks and slender waist! Nor needst thou be bashful, O thou of lovely hips! Have trust in me. In the name of truth I swear, O goddess, that I shall do thy bidding!—'

'Cachi said,—O lord of the Universe, I want the time that thou hast assigned to me. Thereafter, O lord of the gods, thou shalt be my husband. I have a wish. Attend and hear, O king of the gods! What it is I shall say, O king, so that thou mayst do what I like. This is an indulgence that I ask from thy love for me. If thou grantest it, I shall be at thy disposal. Indra had horses for carrying him, and elephants, and cars. I want thee to have, O king of the gods, a novel vehicle, such as never belonged to Vishnu, or Rudra, or the *Asuras*, or the *Rākshasas*, O lord! Let a number of highly dignified *Rishis*, united together, bear thee in a palanquin! This is what commends itself to me. Thou shouldst not liken thyself to the *Asuras* or the gods! Thou absorbest the strength of all by thy own strength as soon as they look at thee! There is none so strong as to be able to stand before thee!—'

'Calya continued,—Thus addressed, Nahusha was very much pleased. And the lord of the deities said to that lady of faultless features,—O lady of the fairest complexion, thou hast spoken of a vehicle never heard of before. I like it exceedingly, O goddess! I am in thy power, O thou of lovely face! He cannot be a feeble person who employeth *Rishis* for bearing him. I have practised austerities, and am mighty. I am the lord of the past, the present, and the future. The Universe would be no more if I were in a rage. The whole Universe is established in me. O thou of sweet smiles, the gods, and *Asuras*, and *Gandharvas*, and *Kinnaras*, and snakes, and *Rākshasas*, are together unable to cope with me when I am in a rage. Whomsoever I gaze upon I divest him of his energy. Therefore, thy request I shall no doubt fulfil, O goddess! The seven *Rishis*, and also the regenerate *Rishis*, shall carry me. See our greatness and splendour, O lady of lovely complexion!—'

“Calya continued,—‘Having thus addressed that goddess of lovely face and having dismissed her thus, he harnessed to his heavenly car a number of saints devoted to the practice of austerities. A disregarder of Brāhmanas, endued with power, and intoxicated with pride, capricious, and of vicious soul, he employed those saints to carry him. Meanwhile dismissed by Nahusha, Cachi went to Vrihaspati and said,—But little remaineth of the term assigned by Nahusha to me. Be compassionate unto me who respect thee so, and quickly find out Indra!—’

‘The illustrious Vrihaspati then said to her,—Very good; thou needst not, O goddess, fear Nahusha of vicious soul! Surely, he shall not long retain his power. The wretch, in fact, is already gone, being regardless of virtue and because, O lovely dame, of his employing the great saints to carry him! And I shall perform a sacrifice for the destruction of this vicious wretch, and I shall find out Indra. Thou needst not fear. Fare thee well!—And Vrihaspati of great power then kindled a fire in the prescribed form, and put the very best offerings upon it in order to ascertain where the king of the gods was. And having put his offerings, O king, he said to the fire,—Search out Indra!—And thereupon that revered god, the eater of burnt offerings, assumed of his own accord a wonderful feminine form and vanished from sight at that very spot. And endued with the speed of the mind, he searched everywhere, mountains and forests, earth and sky, and came back to Vrihaspati within the twinkling of the eye. And Agni said,—O Vrihaspati, nowhere in these places do I find the king of the gods. The waters alone remain to be searched. I am always backward to enter the waters. I have no ingress therein, O Brāhmana! What am I to do for thee?—The preceptor of the gods then said to him,—O illustrious god, do thou enter the waters!—’

‘Agni said,—I cannot enter the waters. Therein it is extinction that awaits me. I place myself in thy hand, O thou of great effulgence! Mayst thou fare well! Fire rose from water, the military caste rose from the priestly caste; and iron had its origin in stone. The power of these, which can penetrate

all other things, hath no operation upon the sources from which they sprang !—”

SECTION XV.

“Vrihaspati said.—‘Thou art the mouth, O Agni, of all the gods! Thou art the carrier of sacred offerings. Thou, like a witness, hast access to the inner souls of all creatures. The poets call thee single, and again, three-fold. O eater of burnt offerings, abandoned by thee the Universe would forthwith cease to be. The Brāhmanas bowing to thee, win with their wives and sons an eternal region, the reward of their own meritorious deeds. O Agni, it is thou who art the bearer of sacred offerings. Thou, O Agni, art thyself the best offering. In a sacrificial ceremony of the supreme order, it is thee that they worship with incessant gifts and offerings. O bearer of offerings, having created the three worlds; thou, when the hour cometh, consumeth them in thy enkindled form. Thou art the mother of the whole Universe: and thou again, O Agni, its termination. The wise call thee identical with the clouds and with the lightning; flames issuing from thee, support all creatures. All the waters are deposited in thee; so is this entire world. To thee, O purifier, nothing is unknown in the three worlds. Every body taketh kindly to his progenitor; do thou enter the waters without fear. I shall render thee strong with the eternal hymns of the *Veda*!—Thus glorified, the bearer of burnt offerings, that best of poets, well-pleased, spoke laudable words to Vrihaspati. And he said,—I shall show Indra to thee! This I tell thee for truth!—’

“Calya continued,—‘Then Agni entered the waters, including seas and tiny ponds, and came to that reservoir where, O best of Bharata’s race, while searchiug the lotus flowers, he saw the king of the gods lying within the fibres of a lotus-stalk. And soon coming back, he informed Vrihaspati how Indra had taken refuge in the fibres of a lotus-stalk, having assumed a minute form. Then Vrihaspati, accompanied by the gods, the saints, and the *Gandharvas*, went and glorified the slayer of

Vala by referring to his former deeds. And he said,—O Indra, the great *Asura* Namuchi was killed by thee ; and those two *Asuras* also of terrible strength, *viz*, Camvara and Vala ! Wax strong, O performer of a hundred sacrifices, and slay all thy foes ! Rise, O Indra ! Behold, here are assembled the gods and the saints ! O great Indra, O lord, by slaying *Asuras*, thou hast delivered the worlds. Having got the froth of waters, strengthened with Vishnu's energy, thou formerly slew Vritra. Thou art the refuge of all creatures and art adorable. There is no being equal to thee. All the creatures, O Indra, are supported by thee. Thou didst build the greatness of the gods. Deliver all, together with the worlds, and assume thy strength, O great Indra !—And thus glorified, Indra increased little by little ; and having assumed his native form, he waxed strong and spoke to the preceptor Vrihaspati standing before. And he said,—What business of yours yet remaineth ; the great *Asura*, son of Twashtri, hath been killed ; and Vritra also, whose form was exceedingly big and who destroyed the worlds !—'

'Vrihaspati said,—The human Nahusha, a king, having obtained the throne of heaven by virtue of the power of the divine saints, is giving us exceeding trouble !—'

'Indra said,—How hath Nahusha obtained the throne of heaven, difficult to get ? What austerities did he practise ? How great is his power, O Vrihaspati !—'

'Vrihaspati said,—The gods having been frightened, wished for a king of heaven, for thou hadst given up the high dignity of heaven's ruler. Then the gods, the *Pitris* of the universe, the saints, and the principal *Gandharvas*, all met together, O Indra, and went to Nahusha and said,—Be thou our king, and the defender of the Universe !—To them said Nahusha,—I am not able ; fill me with your power and with the virtue of your austerities !—So told, the deities strengthened him, O king of the gods ! And thereupon Nahusha became a person of terrible strength, And becoming thus the ruler of the three worlds, he hath put the great saints in harness, and the wretch is thus journeying from world to world. Mayst thou never see Nahusha who is terrible ! He emitteth poison from his eyes, and

absorbeth the energy of all. All the gods are exceedingly frightened; they go about concealed and do not cast a glance at him!—'

"Calya continued,—'While that best of Angiras's race was thus speaking, there came that guardian of the world, Kuvera, and also Yama the son of Surya, and the old god Soma, and Varuna. And arrived there they said to the great Indra,—How lucky that the son of Twashtri hath been killed, and Vritra also! How lucky, O Indra, that we are beholding thee safe and sound, while all thy enemies have been killed!—Indra received all those guardians of the worlds, and with a glad heart greeted them in proper form with a view to request them in connection with Nahusha. And he said,—Nahusha of terrible mien is the king of the gods; therein lend me your assistance!—They replied,—Nahusha is of awful mien; his sight is poison; we are afraid of him, O god! If thou overthrowest Nahusha, then we should be entitled to our shares of sacrificial offerings, O Indra!—Indra said,—Let it be so. You, and the ruler of the waters, and Yama, and Kuvera, shall this day be crowned along with me! Aided by all the gods, let us overthrow the foe Nahusha of terrible gaze!—Then Agni also said to Indra,—Give me a share in sacrificial offerings. I also shall lend you my assistance!—Indra said to him,—O Agni, thou also shalt get a share in great sacrifices,—there will be a single share (in such) for both Indra and Agni!—'

"Calya continued,—'Thus did the illustrious lord Indra, the chastiser of Paka, the giver of boons, bestow, after deliberation, upon Kuvera the sovereignty over the Yakshas, and all the wealth of the world; upon Yama, the sovereignty over the *Pitris*; and upon Varuna, that over the waters.'"

SECTION XVI.

"Calya said,—'Now when the great Indra, the intelligent chief of the gods, was deliberating with the guardians of the world and other deities upon the means of slaying Nahusha, there appeared at that spot the venerable ascetic

Agastya. And Agastya honored the lord of the gods and said,—How fortunate that thou art flourishing after the destruction of that being of universal form, as also that of Vritra ! And how fortunate, O Purandara, that Nahusha hath been hurled from the throne of heaven ! How fortunate, O slayer of Vala, that I behold thee with all thy enemies killed !—'

'Indra said,—Hath thy journey hither been pleasant, O great saint ! I am delighted to see thee ! Accept from me water for washing thy feet and face, as also the *Arghya* and the cow !—'

"Calya continued,—'Indra, well-pleased, began to question that best of saints and greatest of Brāhmanas when he was seated on a seat after receiving due honors, thus,—O revered saint, O best of Brāmhanas, I wish to have it recited by thee how Nahusha of vicious soul was hurled from heaven !—'

'Agastya said,—Listen, O Indra, to the pleasant narrative how the wicked and vicious Nahusha, intoxicated with pride of strength, hath been hurled from heaven. The pure-spirited Brāhmanas and celestial saints, while carrying him, weary with toil, questioned that vicious one, O best of victors, saying,—O Indra, there are certain hymns of the *Vedas*, directed to be recited while sprinkling the cows. Are they authentic or not ?—Nahusha, who had lost his senses by the operation of the dark principle,* told them that they were not authentic. The saints then said,—Thou art tending towards unrighteousness ; thou takest not to the righteous path. The great saints have formerly said that they are authentic :—Agastya continued,—Then he began to wrangle with the saints, O Indra ! And incited by his vicious soul, he touched me on my head with his foot. At this, O lord of Cachi, he became divested of power and of good looks. Then, as he was agitated and overpowered with fear, I spoke to him,—Since thou hast pronounced as spurious the unexceptionable hymns of the *Veda* which have been recited by Brāhmana saints, and since thou hast touched my head with thy foot, and since thou, O ignorant wretch, hast turned these unapproachable saints, equal

* *Tamasa.*—*T.*

to Brahmā, into animals for carrying thee, therefore, O wretch, be divested of thy lustre, and hurled headlong, fall thou from heaven, the effect of all thy good deeds being exhausted! For ten thousand years, thou shalt, in the form of an enormous snake, roam over the earth! When that period is full, thou mayst come back to heaven!—Thus hath that wretch been hurled from the throne of heaven, O represser of foes! How fortunate, O Indra, that we are flourishing now! That thorn of the Brāhmanas hath been killed. O lord of Cachi, repair thou to heaven, protect the worlds, subdue thy senses, subdue thy foes, and be glorified by the great saints!—’

“Calya continued,—‘Then, O ruler of men, the gods, and the bands of great saints were exceedingly pleased. And so also were the *Pitris*, the *Yakshas*, the snakes, the *Rakshasas*, the *Gandharvas*, and all the bands of celestial nymphs. And the tanks, the rivers, the mountains, and the seas also were highly pleased. And all came up and said,—How fortunate, O slayer of foes, that thou art flourishing! How fortunate that the intelligent Agastya hath killed the vicious Nahusha! How fortunate that that vile individual hath been turned into a snake to roam over the earth!—’”

SECTION XVII

“Calya said,—‘Then Indra, glorified by the bands of *Gandharvas* and celestial nymphs, mounted on Airāvata, the king of elephants, characterised by auspicious marks. And the illustrious Agni, and the great saint Vrihaspati, and Yama, and Varuna, and Kuvera the lord of riches, accompanied him. And the lord Cakra, the slayer of Vritra, then went to the three worlds surrounded by the gods together with the *Gandharvas* and the celestial nymphs. And the performer of a hundred sacrifices, the king of the deities, was thus united with his queen. And he began to protect the worlds with exceeding gladness. And the great lord Indra became satisfied and granted a boon to the Atharvāngiras Vrihaspati. And Indra said,—There will be a name in the *Veda*, of *Atharvāngiras* for this is an example; thou wilt also get a share in sacri-

foes.—And having honored Atharvāngiras thus, the great lord Indra, the performer of a hundred sacrifices, parted with him, O great king! And he honored all the deities and all the saints adorned with wealth of asceticism. And, O king, Indra, well-pleased, governed the people virtuously. Thus was misery endured by Indra with his wife. And with the view of slaying his foes, even he had to pass a period in concealment. Thou shouldst not take it to heart that thou, O king of kings, hast suffered with Draupadi as also with thy high-minded brothers in the great forest. O king of kings, O descendant of Bharata, O delighter of Kuru's race, thou wilt get back thy kingdom in the same way as Indra got his, after having killed Vritra. The vicious Nahusha, that enemy of Brāhmanas, of vile mind, was overthrown by the curse of Agastya, and reduced to nothing for endless years. Similarly, O slayer of foes, thy enemies, Karna and Duryodhana and others, of vicious souls, will quickly be destroyed. Then, O hero, thou wilt enjoy the whole of this earth, as far as the sea, with thy brothers and this Draupadi. This story of the victory of Indra, equal to the *Veda* in its sacred character, should be listened to by a king desirous of victory and when his forces have been arrayed in order of battle. Therefore, O best of victors, I am reciting it to thee for thy victory, O Yudhishtira! High-souled persons attain prosperity when they are glorified. O Yudhishtira, the destruction of high-souled *Kshatriyas* is at hand by reason of the crimes of Duryodhana, and through the might also of Bhima and Arjuna. He who readeth this story of Indra's victory with a heart full of religious faith, is cleansed of his sins, attaineth a region of bliss, and obtaineth joy both in this world and the next. He hath no fear of his foes; he never becometh a sonless man; never encountereth any peril whatever, and enjoyeth long life. Everywhere victory declareth for him, and he knoweth not what defeat is!"

Vaiçampāyana continued.—"O best of Bharata's race, the king, that best of righteous men, thus encouraged by Calya, honored him in proper form. And Yudhishtira the son of Kuntī, of powerful arms, having heard the words of Calya,

spoke to the king of the Madras the following words:—‘There is no doubt that thou wilt act as the charioteer of Karna. Thou must damp the spirits of Karna then by recounting the praises of Arjuna!’

“Calya said.—‘Let it be so! I shall do just as thou tellest me. And I shall do for thee anything else that I may be able to do.’ ”

Vaiçampāyana continued.—“Then Calya, the king of the Madras, bade farewell to the sons of Kunti. And that handsome man then went with his army to Duryodhana, O represser of foes!”

SECTION XVIII.

Vaiçampāyana said.—“Then Yuyudhāna, the great hero of the Sātвата race, came to Yudhishtira with a large army of foot, and horse, and cars, and elephants. And his soldiers of great valour, come from various lands, bore various weapons of war, and heroic in look, they beautified the Pāndava army. And that army looked splendid by reason of battle-axes, and missiles, and spears, and lances, and mallets, and clubs, and staves, and cords, and stainless swords, and daggers, and arrows of various kinds, all of the best temper. And the army, beautified by those weapons, and resembling in colour the cloudy sky, assumed an appearance like to a mass of clouds with lightning-flashes in its midst. And the army counted an *Akshauhini* of troops. And when absorbed in the troops of Yudhishtira, it entirely disappeared, as doth a small river when it enters the sea. And similarly, the powerful chief of the Chedis, Dhrishtaketu, accompanied by an *Akshauhini*, came to the sons of Pāndu of immeasurable strength. And the king of Magadha, Jayatsena of great strength, brought with him for Yudhishtira an *Akshauhini* of troops. And similarly Pandya, accompanied by troops of various kinds who dwelt on the coast-land near the sea, came to Yudhishtira the king of kings. And, O king, when all these troops had assembled, his army, finely dressed and exceedingly

strong, assumed an appearance pleasant to the eye. And the army of Drupada also was beautified by valiant soldiers who had come from various lands, and also by his mighty sons. And similarly Virāta, the king of the Matsyas, a leader of troops, accompanied by the king of the hilly regions, came to Pāndu's sons. And for the high-souled sons of Pāndu there were thus assembled from various directions, seven *Akshauhini*s of troops, bristling with banners of various forms. And eager to fight with the Kurus, they gladdened the hearts of the Pāndavas. And in the same way king Bhagadatta, gladdening the heart of Dhritarāshtra's son, gave an *Akshauhini* of troops to him. And the unassailable mass of his troops, crowded with Chins and Kirātas, all looking like figures of gold, assumed a beauty like to that of a forest of *Karnikāra* trees. And so the valiant Bhuriçravas, and Calya, O son of Kuru, came to Duryodhana, with an *Akshauhini* of troops each. And Kritavarman, the son of Hridika, accompanied by the Bhojas, the Andhas, and the Kukuras, came to Duryodhana with an *Akshauhini* of troops. And the body of his troops composed of those mighty soldiers, who wore on their persons garlands of many-coloured flowers, looked as graceful as a number of sportive elephants that have passed through a wood. And others led by Jayadratha, the dwellers of the land of Sindhusauvira, came in such force that the hills seemed to tremble under their tread. And their force, counting an *Akshauhini*, looked like a mass of clouds moved by the wind. And Sudakshina, the king of the Kāmbojas, O ruler of men, accompanied by the Yavanas and Cakas, came to the Kuru chief with an *Akshauhini* of troops. And the body of his troops that looked like a flight of locusts, meeting with the Kuru force, was absorbed and disappeared in it. And similarly came king Nila, the resident of the city of Māhishmati, with mighty soldiers from the southern country, who carried weapons of a pretty make. And the two kings of Avanti, accompanied by a mighty force, brought to Duryodhana, each a separate *Akshauhini* of troops. And those tigers among men, the five royal brothers, the princes of Kekaya, hastened to Duryodhana with

an *Akshauhini* of troops, and gladdened his heart. And from the illustrious kings of other quarters there came, O best of Bharata's race, three large divisions of troops. And thus Duryodhana had a force which numbered eleven *Akshauhinis* all eager to fight with the sons of Kunti, and bristling with banners of various forms. And, O descendant of Bharata, there was no space in the city of Hastināpura even for the principal leaders of Duryodhana's army. And for this reason the land of the five rivers, and the whole of the region called *Kurujāngala*, and the forest of *Rohitaka* which was uniformly wild, and *Ahichlatrā*, and *Kālakuta*, and the banks of the *Gangā*, and *Varanā*, and *Vātadhāna*, and the *Yāmuna* hill—the whole of this extensive tract—full of abundant corn and wealth, was entirely overspread with the army of the Kauravas. And that army, so arranged, was beheld by the priest who had been sent by the king of the Pāñchālas to the Kurus."

SECTION XIX.

(*Sanjaya-yāna Parva.*)

Vaiçampāyana said,—“Then Drupada's priest, having approached the Kaurava chief, was honored by Dhritarāshtra as also by Bhishma and Vidura. And having first told the news of the welfare of the Pāndavas, he enquired about the welfare of the Kauravas. And he spoke the following words in the midst of all the leaders of Duryodhana's army,—‘The eternal duties of kings are known to you all! But though known, I shall yet recite them as an introduction to what I am going to say. Both Dhritarāshtra and Pāndu are known to be sons of the same father. There is no doubt that the share of each to the paternal wealth should be equal. The sons of Dhritarāshtra obtained the paternal wealth. Why did not the sons of Pāndu at all receive their paternal portion? Ye are aware how formerly the sons of Pāndu did not receive their paternal property which was all usurped by Dhritarāshtra's sons. The latter endeavoured in various ways to remove the sons of Pāndu from their path by employment even of murderous contrivances; but as their destined

Terms of life had not wholly run out, the sons of Pāndu could not be sent to the abode of Yama. Then again, when those high-souled princes had carved out a kingdom by their own strength, the mean-minded sons of Dhritarāshtra, aided by Suvala's son, robbed them of it by deceit. This Dhritarāshtra gave his sanction even to that act as hath been usual with him. And for thirteen years they were then sent to sojourn in the great wilderness. In the council-hall, they had also been subjected to indignities of various kinds, along with their wife, valiant though they were. And great also were the sufferings that they had to endure in the woods. Those virtuous princes had also to endure unspeakable woes in the city of Virāta,—such as are endured only by vicious men when their souls transmigrate into the forms of inferior beings. Ye best of Kuru's race, overlooking all these injuries of yore they desire nothing but a peaceful settlement with the Kurus! Remembering their behaviour, and that of Duryodhana also, the latter's friends should entreat him to consent to peace! The heroic sons of Pāndu are not eager for war with the Kurus. They desire to get back their own without involving the world in ruin. If Dhritarāshtra's son assigns a reason in favor of war, that can never be a proper reason. The sons of Pandu are more powerful. Seven *Akshauhinis* of troops have been collected on behalf of Yudhishthira, all eager to fight with the Kurus, and they are now awaiting his word of command. Others there are, tigers among men, equal in might to a thousand *Akshauhinis*, such as Sātyaki and Bhimasena, and the twin brothers of mighty strength. It is true that these eleven divisions of troops are arrayed on one side. But these are balanced on the other by the mighty-armed Dhananjaya of manifold form. And as Kiritin exceeds in strength even all these troops together, so also doth Vasudeva's son of great effulgence and powerful intellect. Who is there that would fight, in view of the magnitude of the opposing force, the valour of Arjuna, and the wisdom of Krishna? Therefore, I ask you to give back what should be given, as dictated by morality and compact! Do not let the opportunity pass!"

SECTION XX.

Vaiçampāyana said.—“Having heard his words, Bhishma, senior in wisdom, and endued with great effulgence, paid honors to him, and then spoke words suitable to the occasion. And he said,—‘How fortunate that they are all well, with Krishna! How fortunate that they have procured aid, and that they are inclined to a virtuous course! How fortunate that those scions of Kuru’s race desire peace with their cousins. There is no doubt that what thou hast said is true. Thy words, however, are exceedingly shrap,—the reason, I suppose, being that thou art a Brāhmana. No doubt, the sons of Pāndu were much harassed both here and in the woods. No doubt, by law they are entitled to get all the property of their father. Arjuna, the son of Prithā, is strong, trained in weapons, and is a great car-warrior. Who, in sooth, can withstand in battle Dhananjaya the son of Pāndu? Even the wielder himself of the thunderbolt cannot,—other bowmen are hardly worth mention. My belief is that he is a match for all the three worlds!’ And while Bhishma was thus speaking, Karna wrathfully and insolently interrupted his words, and looking at Duryodhana, said,—‘There is no creature in the world, O Brāhmana, who is not informed of all these facts. What is the good of repeating them again and again? On behalf of Duryodhana, Cakuni formerly won in a game of dice. Yudhishtira the son of Pāndu went to the woods according to a stipulation. He is now paying no regard to that stipulation, but confident of aid from the Matsyas and the Pāñchālas, he wisheth to get back his ancestral throne. O learned man, Duryodhana would not yield even a single foot of land if thou appealest to his fears, but if justice requires, he would give up the whole earth even to a foe! If they wish to get back their ancestral throne, they should pass the specified period of time in the forest as had been stipulated. Afterwards let them live as the dependants of Duryodhana, safe and sound. From dull-headedness, however,

them not turn their mind towards an absolutely unrighteous course. If, nevertheless, abandoning the path of virtue, they desire war, then when they encounter in battle these praiseworthy Kurus, they will remember these my words!

“Bhishma said,—‘What is the use of thy talking, O Rādhā’s son! Thou shouldst remember that occasion when Prithā’s son, single-handed, overpowered in battle six car-warriors! If we do not act as this Brāhmana hath said, to be sure, we shall be slain by him in battle!’”

Vaiçampāyana continued.—“Then Dhritarāshtra pacified Bhishma with words of entreaty, rebuked the son of Rādhā, and spoke the following words,—‘What Bhishma, Cāntanu’s son, hath said is salutary for us as also for the Pāndavas, and likewise for the whole Universe! I shall, however, after deliberation, send Sanjaya to the sons of Pāndu. So thou needst not wait. Go thou to the son of Pāndu this very day.’ The Kaurava chief then honored Drupada’s priest and sent him back to the Pāndavas. And summoning Sanjaya to the council-hall, he addressed him in the following words.”

SECTION XXI.

“Dhritarāshtra said,—‘They say, O Sanjaya, that the Pāndavas have arrived at Upaplavya. Go thou and enquire after them. Thou must greet Ajātaçatru in the following words,—By good luck it is that (emerged from the woods) thou hast reached such a city!—And to all of them thou must say, O Sanjaya, these words,—Are ye well, having spent that harassing period of sojourn, ye who were unworthy of such harassment?—In no time will they be appeased towards us, for though treated treacherously (by foes), yet are they righteous and good. In no case, O Sanjaya, have I ever met with any untruthfulness on the part of the Pāndavas. For by their own valour they had won all their prosperity, and (yet) were ever dutiful to me! Though I scrutinized their conduct, I could never find fault with them,—no, not even a single fault for which we might blame them! They always act mindful of virtue and wealth; they never give way to love of sensual

enjoyments, or cold, or hunger, or thirst; they subdue sleep and laziness and wrath and joy and heedlessness. The sons of Prithā, mindful of both virtue and wealth, are ever pleased to all. On proper occasions they part with their wealth to friends. Friendship with them never loses its ardour on account of length of time; for they bestow honors and wealth on every one according to his deserts. Not a soul in the race of Ājamida ever entertains hatred for them excepting this vile, capricious, dull-headed Duryodhana, and excepting also the still more mean-minded Karna. These two always enhance the energy of those high-souled ones who have been divested of both friends and happiness. Enterprising, and brought up in every indulgence, Duryodhana reckons all that to be well done. It is childish on Duryodhana's part to think that it is possible to rob the Pāndavas of their just share so long as they are alive. It is wise to yield his due to him, before the war,—to him whose steps are followed by Arjuna and Krishna and Bhima and Sātyakī and the two sons of Mādri and the warriors of the Srinjaya race. That wielder of the *Gāndiva*, Savyasāchin, seated on his car, would alone be able to devastate the whole world. And likewise the victorious and high-souled Krishna, the lord of the three worlds, incapable of defeat, is able to do the same. What mortal would stand before him who is the one worthiest person in all the worlds and who sows about his multitude of arrows that roar like the clouds, covering all sides, like flights of swiftly coursing locusts? Alone on his car, holding the *Gāndiva*, he had conquered the Northern region as also the Kurus of the North, and brought away with him all their wealth. He converted the men of the Drāvīda land into a portion of his own army. It was Fālguna, the wielder of the *Gāndiva*, who defeating in the *Khāndava* woods, all the gods together with Indra, made offerings to Agni, enhancing the honor and fame of the Pāndavas. Of all wielders again of the mace, there is none equal to Bhima; and there is none also who is so skilful a rider of elephants. On car, they say, he yields not to even Arjuna; and as to might of arms, he is equal to ten thousand elephants. Well-trained and active, he who hath

again been rendered bitterly hostile, would in anger consume the Dhārtarāshtras in no time. Always wrathful, and strong of arms, he is not capable of being subdued in battle by even Indra himself. Of great heart, and strong, and endued with great lightness of hand, the two (twin) brothers, sons of Mādri, carefully trained by Arjuna, would leave not a foe alive, like to a pair of hawks preying upon large flocks of birds. This our army, so full, to tell thee the truth, will be nowhere when it will encounter them. In their midst will be Dhrish-tadyumna, endued with great activity,—one who is regarded as one of the Pāndavas themselves. The chief of the Somaka tribe, with his followers, is, I have heard, so devoted to the cause of the Pāndavas that he is ready to lay down his very life for them. Who would be able to withstand Yudhishtira who hath the best of the Vrishni tribe (Krishna) for his leader? I have heard that Virāta the chief of the Matsyas, with whom the Pāndavas had lived for some time and whose wishes were fulfilled by them, old in years, is devoted, along with his sons, to the Pāndava cause, and hath become an adherent of Yudhishtira. Deposed from the throne of the Kekaya land, and desirous of being reinstated thereon, the five mighty brothers from that land, wielding mighty bows, are now following the sons of Prithā with a view to fight. All who are valiant among the lords of the earth have been brought together and are devoted to the Pāndava cause. I hear that they are all bold, worthy, and respectful,—they who have allied themselves to the virtuous king Yudhishtira from feelings of attachment to him. And many warriors dwelling on hills and inaccessible fastnesses, and many that are high in lineage and old in years, and many *Mleccha* tribes also wielding weapons of various kinds, have been assembled together and are devoted to the cause of the Pāndavas. And there hath come Pandya also, who, hardly inferior to Indra on the field of battle, is followed when he fights by numberless warriors of great courage. Remarkably heroic and endued with prowess and energy that have no parallel, he is devoted to the Pāndava cause. That same Sātyaki who, I have heard, obtained weapons from Drona and Arjuna.

and Krishna and Kripa and Bhishma, and who is said to be equal to the son of Krishna,* is devotedly attached to the Pāndava cause. And the assembled kings of the Cnedi and the Kārusha tribes have all taken the part of the Pāndavas with all their resources. That one in their midst who, having been endued with blazing beauty, shone like the sun, whom all persons deemed unassailable in battle and the very best of all drawers of the bow on earth, was slain by Krishna in a trice, by help of his own great might, and counting for naught the bold spirit of all the Kshatriya kings. Keçava cast his eye on that Ciçupāla and smote him, enhancing the fame and honor of the sons of Pāndu. It was the same Ciçupāla who was highly honored by those kings at whose head stood the king of the Kārusha tribe. Then the other kings, deeming Krishna unassailable when seated on his car drawn by *Sugriva* and other steeds, left the chief of the Chedis and ran away like small animals at sight of a lion. And it was thus that he who from audacity had sought to oppose and encounter Krishna in a combat hand to hand, was slain by Krishna and lay down lifeless, resembling a *Karnikāra* tree uprooted by a gale. O Sanjaya, O son of Gavalgana, what they have told me of the activity of Krishna in the cause of Pāndu's sons, and what I remember of his past achievements, leave me no peace of mind! No foe whatsoever is capable of withstanding them, who are under the lead of that lion of the Vrishni tribe. My heart is trembling with fear upon learning that the two Krishnas,† are seated on the self-same car! If my dull-headed son forbear to fight with those two, then may he fare well,—else those two will consume the race of Kuru as Indra and Upendra consume the *Daitya* hosts! Dhananjaya is, I conceive, equal to Indra, and the greatest of the Vrishni race, Krishna, is the Eternal Vishnu himself! The son of Kunti and Pāndu, Yudhishtira, is virtuous and brave and eschews deeds that bring on shame. Endued with

* The great hero Praddyumna the son of Krishna by Rukmini.—T.

† Both Arjuna and Vāsudeva were so called on account of the complexion of their skins.—T.

great energy, he hath been wronged by Duryodhana. If he were not high-minded, he would in wrath burn the Dhārtarāshtras. I do not so much dread Arjuna or Bhima or Krishna or the twin brothers as I dread the wrath of the king, O *Suta*, when his wrath is excited! His austerities are great; he is devoted to *Brahmacharya* practices. His heart's wishes will certainly be fulfilled. When I think of his wrath, O Sanjaya, and consider how just it is, I am filled with alarm! Go thou speedily on a car, despatched by me, where the troops of the king of the Panchālas are encamped. Thou wilt ask Yudhishtira about his welfare. Thou wilt repeatedly address him in affectionate terms. Thou wilt also meet Krishna, O child, him who is the chief of all brave men and who is endued with a magnanimous soul! Him also thou wilt ask on my part as to his welfare, and tell him that Dhritarāshtra is desirous of peace with Pandu's sons! O *Suta*, there is nothing that Yudhishtira the son of Kunti would not do at the bidding of Krishna. Keçava is as dear to them as their own selves. Possessed of great learning, he is ever devoted to their cause. Thou wilt also enquire about the welfare of all the assembled sons of Pāndu and the Srinjayas and Sātyaki and Virāta and all the five sons of Draupadi, professing to be a messenger from me. And whatsoever also thou mayst deem to be opportune, and beneficial for the Bharata race, all that, O Sanjaya, thou must say in the midst of those kings,—everything, in sooth, that may not be unpalatable or provocative of war!"

SECTION XXII.

Vaiçampāyana said.—“Having heard these words of king Dhritarāshtra, Sanjaya went to Upaplavya to see the Pāndavas of immeasurable strength. And having approached king Yudhishtira the son of Kunti, he made obeisance to him first and then spoke. And the son of Gavalgana, by name Sanjaya and by caste a *Suta*, cheerfully spoke unto Ajātaçatru,—‘How lucky, O king, that I see you hale, attended by friends, and little inferior to the great Indra. The aged and wise

king Dhritarāshtra the son of Ambikā, hath enquired about your welfare. I hope Bhimasena is well, and that Dhananjaya, that foremost of the Pāndavas, and these two sons of Mādri, are well. I hope the princess Krishnā also, the daughter of Drupada, is well,—she who never swerves from the path of truth, that lady of great energy, that wife of heroes! I hope she is well with her sons,—she in whom are centered all your dearest joys and whose welfare you constantly pray for!

“Yudhishtira said,—‘O Sanjaya, son of Gavalgana, hath thy journey here been safe? We are pleased with thy sight. I ask thee in return how thou art. I am, O learned man, in excellent health with my younger brothers. O *Suta*, after a long while do I now receive news of the aged king of the Kurus, that descendant of Bharata! Having seen thee, O Sanjaya, I feel as if I have seen the king himself, so pleased I am! Our aged grandsire endued with great energy and the highest wisdom and always devoted to the practices of his own order, is that same Bhishma, the descendant of Kuru, O sire, in health? I hope he still retains all his former habits. I hope the high-souled king Dhritarāshtra the son of Vichitravirya is in health with his sons. I hope the great king Vāhlika the son of Prātīpa, endued with great learning, is also in health. I hope, O sire, that Somadatta is in health, and Bhuriçravās, and Satyasandha, and Cala, and Drona with his son, and the Brāhmana Kripa. I hope all those mighty bowmen are free from disease. O Sanjaya, all those greatest and best of bow-men, endued with the highest intelligence and versed in letters, and occupying the very top of those who wield weapons, have attached themselves to the Kurus. I hope those bowmen receive their honors due. I hope they are free from disease. How happy are they in whose kingdom dwells the mighty and handsome bowman, the well-behaved son of Drona! I hope Yuyutsu, the highly intelligent son of Dhritarāshtra by his *Vaisyā* wife is in health. I hope, O sire, the adviser Karna, whose counsels are followed by the dull-headed Suyodhana, is in health. I hope the aged ladies, the mothers of the Bharata race, and the kitchen-maidens, the bondmaids, the daughters-in-law, the

boys, the sisters' sons and the sisters, and the daughters'-sons, of Dhritarāshtra's house are all free from trouble. O sire, I hope the king still allows their former subsistence to the Brāhmanas. I hope, O Sanjaya, Dhritarāshtra's son hath not seized those gifts to the Brāhmanas that I had made. I hope Dhritarāshtra with his sons meets in a spirit of forbearance any overbearing conduct on the part of the Brāhmanas. I hope he never neglects to make provision for them,—that being the sole highway to heaven. For this is the excellent and clear light that hath been provided by the Creator in this world of living beings. If like dull-headed persons, the sons of Kuru do not treat the Brāhmanas in a forbearing spirit, wholesale destruction will overtake them. I hope king Dhritarāshtra and his son try to provide for the functionaries of state. I hope there are no enemies of theirs who, disguised as friends, are conspiring for their ruin. O sire, I hope none of these Kurus talk of our having committed any crimes? I hope Drona and his son and the heroic Kripa do not talk of our having been guilty in any way? I hope all the Kurus look up to king Dhritarāshtra and his sons as the protectors of their tribe. I hope when they see a horde of robbers, they remember the deed of Arjuna, the leader in all fields of battle. I hope they remember the arrows shot from the *Gāndiva*, which course through the air in a straight path, impelled onwards by the stretched bow-string in contact with the fingers of his hand, and making a noise loud as that of the thunder! I have not seen the warrior that excels or even rivals Arjuna who can shoot by a single effort of his hand sixty-one whetted and keen-edged shafts furnished with excellent feathers. Do they remember Bhima also, who, endued with great activity, causeth hostile hosts arrayed in battle to tremble in dread, like an elephant with rent temples agitating a forest of reeds? Do they remember the mighty Sahadeva the son of Mādri, who in Dantakura conquered the Kalingas, shooting arrows by both the left and the right hand? Do they remember Nakula, who, O Sanjaya, was sent, under your eye, to conquer the Sivis and the Trigartas, and who brought the Western region under

my power? The disgrace that was theirs when under evil counsels they came to the woods of *Dwaitāvana* on pretence of taking the tale of their cattle and where those wicked ones having been overpowered by their enemies were afterwards liberated by Bhimasena and Arjuna, myself protecting the rear of Arjuna (in the fight that ensued) and Bhima protecting the rear of the sons of Mādri, and the wielder of the *Gāndiva* coming out unharmed from the press of battle having made a great slaughter of the hostile host,—do they remember *that*? It is not by a single good deed, O Sanjaya, that happiness can here be attained, when by all our endeavours we are unable to win over the son of Dhritarāshtra!”

SECTION XXIII.

“Sanjaya said,—‘It is even so as thou hast said, O son of Pāndu! Dost thou enquire about the welfare of the Kurus and the foremost ones among them? Free from illness of every kind and in the possession of excellent spirits are those foremost ones among the Kurus about whom, O son of Prithā, thou enquirest! Know, O son of Pāndu, that about Dhritarāshtra’s son, there are certainly righteous and aged men, as also men that are sinful and wicked. Dhritarāshtra’s son would make gifts even to his enemies; it is not likely, therefore, that he should withdraw the donations made to the Brāhmanas. It is customary with you, Kshatriyas, to follow a rule fit for butchers, that leads you to do harm to those that bear no ill-will to you; but the practice is not good. Dhritarāshtra with his sons would be guilty of the sin of intestine dissension were he, like a bad man, to bear ill-will towards you who are righteous. He does not approve (this injury done to you); he is exceedingly sorry for it; he grieves at his heart—the old man—O Yudhishtira,—for, having communicated with the Brāhmanas, he hath learnt that provoking intestine dissensions is the greatest of all sins. O king of men, they remember thy prowess on the field, and that of Arjuna who taketh the lead in the field of battle. They remember Bhima wielding his mace when the sound of the

conch-shell and the drum rises to the highest pitch. They remember those mighty car-warriors, the two sons of Mādri, who on the field of battle career in all directions, shooting incessant showers of shafts on hostile hosts, and who know not what it is to tremble in fight. I believe, O king, that that which Futurity hath in store for a particular person cannot be known, since thou, O son of Pāndu, who art endowed with all the virtues, hast had to suffer trouble of such unendurable kind! All this, no doubt, O Yudhishtira, thou wilt again make up by help of your intelligence. The sons of Pāndu, all equal to Indra, would never abandon virtue for the sake of pleasure. Thou, O Yudhishtira, wilt so make it up by thy intelligence that they all, *viz.* the sons of Dhritarāshtra and Pāndu, and the Srinjayas, and all the kings who have been assembled here, will attain peace! O Yudhishtira, hear what thy sire Dhritarāshtra, having consulted with his ministers and sons, hath spoken to me! Be attentive to the same!"

SECTION XXIV.

"Yudhishtira said,—'Here are met the Pāndavas and the Srinjayas, and Krishna, and Yuyudhāna and Virāta. O son of the *Suta* Gavalgana, tell us all that Dhritarāshtra hath directed thee to say!"

"Sanjaya said,—'I greet Yudhishtira, and Vrikodara, and Dhananjaya, and the two sons of Mādri, and Vāsudeva the descendant of Cura, and Sātyaki, and the aged ruler of the Pāñchālas, and Dhrishtadyumna the son of Prishata! Let all listen to the words I say from a desire for the welfare of the Kurus! King Dhritarāshtra, eagerly welcoming the chance of peace, hastened the preparation of my car for this journey here. Let it be acceptable to king Yudhishtira with his brothers and sons and relations! Let the son of Pāndu prefer peace! The sons of Prithā are endowed with every virtue, with steadiness and mildness and candour. Born in a high family, they are humane, liberal, and loath to do any act which would bring on shame. They know what is proper to be

done. A base deed is not befitting you, for you are so high-minded, and have such a terrible following of troops! If you committed a sinful act, it would be a blot on your fair name, as a drop of collyrium on a white cloth. Who would knowingly be ever guilty of an act, which would result in universal slaughter, which would be sinful and lead to hell,—an act consisting in the destruction (of men),—an act the result of which, whether it be victory or defeat, is of the self-same value? Blessed are they that have served their relative's cause! They are the true sons and friends and relatives (of Kuru's race) who would lay down life, life which is liable to be abused by misdeeds, in order to ensure the welfare of the Kurus! If you, ye sons of Prithā, chastise the Kurus, by defeating and slaying all your foes,—that subsequent life of yours would be equivalent to death, for what, in sooth, is life after having killed all your kinsfolk? Who, even if he were Indra himself with all the gods on his side, would be able to defeat you who are aided by Keçava and Chekitāna, and Sātyaki, and are protected by Dhrishtadyumna's arms? Who again, O king, can defeat in battle the Kurus who are protected by Drona and Bhishma, and Açwathāman, and Calya, and Kripa and Karna with a host of Kshatriya kings? Who, without loss to himself, is able to slay the vast force assembled by Dhritarāshtra's son? Therefore it is, that I do not see any good either in victory or in defeat. How can the sons of Prithā, like base persons of low lineage, commit an act of unrighteousness? Therefore, I appease, I prostrate myself before, Krishna and the aged king of the Pānchālas. I betake myself to you as my refuge, with joined hands, so that both the Kurus and the Srinjayas may be benefited. It is not likely that either Krishna or Dhananjaya will not act up to these my words. Either of them would lay down his life, if besought (to do so)! Therefore, I say this for the success of my mission. This is the desire of the king and his counsellor, Bhishma, that there may be confirmed peace between you (and the Kurus)! ”

SECTION XXV.

“ Yudhishtira said,—‘What words from me, O Sanjaya, hast thou heard, indicative of war, that thou apprehendest war? O sire, peace is preferable to war. Who, O charioteer, having got the other alternative, would wish to fight? It is known to me, O Sanjaya, that if a man can have every wish of his heart without having to do anything, he would hardly like to do anything even though it might be of the least troublesome kind, far less would he engage in war. Why should a man ever go to war? Who is so cursed by the gods that he would elect war? The sons of Prithā, no doubt, desire their own happiness, but their conduct is ever marked by righteousness and conducive to the good of the world. They desire only that happiness which results from righteousness. He that fondly followeth the lead of his senses, and is desirous of obtaining happiness and avoiding misery, betaketh himself to action which in its essence is nothing but misery. He that hankers after pleasure causeth his body to suffer; one free from such hankering knoweth not what misery is.* As an enkindled fire, if more fuel be put upon it, blazeth forth again with augmented force, so desire is never satiated with the acquisition of its object but gaineth force like enkindled fire when clarified butter is poured upon it. Compare all this abundant fund of enjoyment which king Dhritarāshtra hath with what we possess! He that is unfortunate never winneth victories. He that is unfortunate enjoyeth not the voice of music. He that is unfortunate doth not enjoy garlands and scents; nor can one that is unfortunate enjoy cool and fragrant unguents; and finally he that is unfortunate weareth not fine clothes. If this were not so, we would never have been driven from the Kurus! Although, however, all this is true, yet none but an unwise person would cherish desire, for desire when

* The Burdwan Pundits give a different reading that does not seem to be correct. For *yathā pramukto na karoti dukham* they read *yathā prayuktonukaroti dukham*. The latter is not certainly so neat as the former.—7.

cherished torments the heart. The king being himself in trouble seeketh protection in the might of others. This is not wise. Let him, however, receive from others the same behaviour that he displays towards them. The man who casteth a burning fire at mid-day in the season of spring in a forest of dense underwood, hath certainly, when that fire blazeth forth by aid of the wind, to grieve for his lot if he wisheth to escape. O Sanjaya, why doth king Dhritarāshtra now bewail, although he hath all this prosperity? It is because he had followed at first the counsels of his wicked son of vicious soul, addicted to crooked ways and confirmed in folly! Duryodhana disregarded the words of Vidura, the best of his well-wishers, as if the latter were hostile to him. King Dhritarāshtra desirous solely of satisfying his sons, would knowingly enter upon an unrighteous course. Indeed, on account of his fondness for his son, he would not pay heed to Vidura who, out of all the Kurus, is the wisest and best of all his well-wishers, possessing vast learning, clever in speech, and righteous in act. King Dhritarāshtra is desirous of satisfying his son who, while himself seeking honors from others, is envious and wrathful, who transgresses the rules for the acquisition of virtue and wealth, whose tongue is foul, who always follows the dictates of his wrath, whose soul is absorbed in sensual pleasures, and who, full of unfriendly feelings to many, obeys no law, and whose life is evil, heart implacable, and understading vicious. For such a son as this, king Dhritarāshtra knowingly abandoned virtue and pleasure. Even then, O Sanjaya, when I was engaged in that game of dice I thought that the destruction of the Kurus was at hand, for when speaking those wise and excellent words Vidura obtained no praise from Dhritarāshtra. Then, O charioteer, did trouble overtake the Kurus when they disregarded the words of Vidura. So long as they had placed themselves under the lead of his wisdom, their kingdom was in a flourishing state. Hear from me, O charioteer, who the counsellors now are of the covetous Duryodhana! They are Dusāsana, and Cakuni the son of Suvala, and Karna the *Suta's* son! O son of Gavalgana, look at this folly of his! So I do not see, though I think about it, how there can be prosperity for the

Kurus and the Srinjayas when Dhritarāshtra hath taken the throne from others, and the far-seeing Vidura hath been banished elsewhere! Dhritarāshtra with his sons is now looking for an extensive and undisputed sovereignty over the whole world. Absolute peace is, therefore, unattainable. He regardeth that to be his own which he hath already got. When Arjuna taketh up his weapons in fight, Karna believeth him capable of being withstood. Formerly there took place many great battles. Why could not Karna then be of any avail to them. It is known to Karna and Duryodhana and Drona and the grandsire Bhishma, as also to many other Kurus, that there is no wielder of the bow, comparable to Arjuna. It is known to all the Kurus, and to all the assembled rulers of the earth, how the sovereignty was obtained by Duryodhana although that represser of foes, Arjuna, was alive! Pertinaciously doth Dhritarāshtra's son believe that it is possible to rob the sons of Pāndu of what is their own, although he knoweth, having himself gone to the place of fight, how Arjuna comported himself when he had nothing but a bow four cubits long for his weapon of battle. Dhritarāshtra's sons are alive simply because they have not as yet heard the twang of the stretched *Gāndiva*. Duryodhana believeth his object already gained, so long as he beholdeth not the wrathful Bhima! O sire, even Indra would forbear to rob us of our sovereignty as long as Bhima, and Arjuna, and the heroic Nakula, and the patient Sahadeva are alive! O charioteer, the old king with his son still entertains the notion that his son will not perish, O Sanjaya, on the field of battle, consumed by the fiery wrath of Pāndu's sons! Thou knowest, O Sanjaya, what misery we have suffered! For my respect to thee, I would forgive them all! Thou knowest what transpired between ourselves and those sons of Kuru. Thou knowest how we comported ourselves towards Dhritarāshtra's son. Let the same state of things still continue, I shall seek peace, as thou counsellest me to do! Let me have Indraprastha for my kingdom! Let this be given to me by Duryodhana, the chief of Bharata's race!"

SECTION XXVI.

“ Sanjaya said,—‘ O Pāndava, the world hath heard thy conduct being righteous. I see it also to be so, O son of Prithā ! Life is transient, and may end in great infamy ; considering this, thou shouldst not perish ! O Ajātaçatru, if without war, the Kurus will not yield thy share, I think, it is better far for thee to live upon alms in the kingdom of the Andhakas and the Vrishnis than obtain sovereignty by war ! Since this mortal existence is for only a short period, and greatly liable to blame, subject to constant suffering, and unstable, and since it is never comparable to a good name, therefore, O Pāndava, never perpretrate a sin ! These are the desires, O ruler of men, which adhere to mortal man and are an obstruction to a virtuous life ! Therefore, a wise man should before-hand kill them all and thereby gain a strainless fame in the world, O son of Prithā ! The thirst after wealth is but like a fetter in this world ; the virtue of those that seek it is sure to suffer. He is wise who seeketh virtue alone ; desires being increased, a man must suffer in his temporal concerns, O sire, placing virtue before all other concerns of life, a man shineth like the sun when its splendour is great. A man devoid of virtue, and of vicious soul, is overtaken by ruin, although he may obtain the whole of this earth. Thou hast studied the *Veda*, lived the life of a saintly Brāhmana, hast performed sacrificial rites, made donations to Brāhmanas ! Ever remembering the highest position (attainable by beings), thou hast also devoted thy soul for years and years to the pursuit of pleasure ! He who, devoting himself excessively to the pleasures and joys of life, never employeth himself in the practice of religious meditation, must be exceedingly miserable. His joys forsake him after his wealth is gone and his strong instincts goad him on towards his wonted pursuit of pleasure. Similarly, he who, never having lived a continent life, forsaketh the path of virtue and commiteth sin, hath no faith in the existence of a world to come. Dull as he is after death he hath torment (for his lot). In the world

to come, whether one's deeds be good or evil, those deeds are, in no case, annihilated. Deeds, good and evil, precede the agent (in his journey to the world to come); the agent is sure to follow in their path. Your work (in this life) is celebrated by all as comparable to that food, savoury and dainty, which is proper to be offered with reverence to the Brāhmanas—the food which is offered in religious ceremonies with large donations (to the officiating priests)!* All acts are done, so long as this body lasts, O son of Prithā! After death, there is nothing to be done. And thou hast done mighty deeds that will do good to thee in the world to come, and that are admired by righteous men. There (in the next world) one is free from death and decrepitude, and fear, and hunger and thirst, and all that is disagreeable to the mind; there is nothing to be done in that place, unless it be to delight one's senses. Of this kind, O ruler of men, is the result of our deeds! Therefore, do not from desire act any longer in this world. Do not, O Pāndu's son, betake to action in this world and thereby attain whether hell or heaven for ever.† Having abandoned all acts, thou shouldst not, however, take leave of truth and sobriety and candour and humanity. Thou mayst perform the *Rājasuya* and the *Aswamedha* sacrifices, but do not approach again the vicinity of action which in itself is sin! If after such a length of time ye sons of Prithā you now give way to hate, and commit the sinful deed, in vain for virtue's sake did ye dwell for years and years in the woods in such misery! It was in vain that you went to exile, after parting with all your

* This portion seems to be rather obscure. But the purport appears to be that the life of Yudhishtira is of the same holy and pure and blessed character which attaches to the ceremony of feeding Brāhmanas on an auspicious occasion when gifts are made to the priestly class. In the eye of an orthodox Hindu, the feeding of Brāhmanas assumes a highly holy character, and the provider of the food is supposed to acquire an immeasurable amount of religious merit.

† I am not sure that I have rendered these *slokas* correctly. The original is very obscure. I have, of course, followed Nilakantha. What Sanjaya says in effect to Yudhishtira is that hell being torment and heaven only conducive to sensual joy, *Moksha* or *Nirvān* is better.—T.

army ; for this army was entirely in your control then. And these persons who are now assisting you, have been always obedient to you,—this Krishna, and Sātyaki, and Virāta of the golden ear, of Matsya land, with his son at the head of martial warriors. All the kings, formerly vanquished by you would have espoused your cause at first. Possessed of mighty resources, dreaded by all, having an army, and followed behind by Krishna and Arjuna, you might have slain your foremost of foes on the field of fight. You might have (then) brought low Duryodhana's pride. O Pāndava, why have you allowed your foes to grow so powerful ? Why have you weakened your friends ? Why have you sojourned in the woods for years and years ? Why are you now desirous of fighting, having let the proper opportunity slip ? An unwise or an unrighteous man may win prosperity by the path of fight ; but a wise and a righteous man, were he from pride to betake to fight (against his better instincts), doth only fall away from a prosperous path. O Prithā's sons, your understanding inclines not to an unrighteous course. From wrath you never committed a sinful act. Then what is the cause, and what the reason, for which you are now intent to do this deed, against the dictates of wisdom ? Wrath, O mighty king, is a bitter drug, though it has nothing to do with disease ; it brings on a disease of the head, robs one of his fair fame, and leads to sinful acts ; it is drunk up (controlled) by those that are righteous and not by those that are unrighteous ! I ask you to drink it up and to desist from war. Who would incline himself to wrath which leads to sin ? Forbearance would be more beneficial to you than love of enjoyments where Bhishma would be slain, and Drona with his son, and Kripa, and Somadatta's son, and Vikarna and Vivingçati, and Karna and Duryodhana. Having slain all these, what bliss may that be, O Prithā's son, which you will get ? Tell me *that* ! Even having won the entire sea-girt earth, you will never be free from decrepitude and death, pleasure and pain, bliss and misery ! Knowing all this, do you *not* be engaged in war. If you are desirous of taking this course, because your counsellors desire the same, then give up (everything) to them, and run away. You

should not fall away from this path which leads to the region of the gods!"

SECTION XXVII.

"Yudhishtira said,—Without doubt, O Sanjaya, it is true that righteous deeds are the foremost of all our acts, as thou sayst! Thou shouldst, however, censure me having first ascertained whether it is virtue or vice that I practice. When vice assumes the aspects of virtue, and virtue itself wholly seemeth as vice, and virtue again appears in its native form, they that are learned should discriminate it by means of their intellects. So again virtue and vice, which are both eternal and absolute, exchange their aspects during seasons of distress. One should follow without deviation the duties prescribed for the order to which he belongs by birth. Know, O Sanjaya, that duties in seasons of distress are otherwise! When his means of living are totally gone, the man, that is destitute should certainly desire those other means by which he may be able to discharge the sanctioned duties of his order. One that is not destitute of his means of living, as also one that is in distress, are, O Sanjaya, both to be blamed if they act as if the state of each were otherwise. When the Creator hath ordained expiation for those Brāhmanas who, without wishing for self-destruction, betake themselves to acts not sanctioned for them, this proves that people may, in seasons of distress, betake to acts not ordained for the orders to which they belong. And, O Sanjaya, thou shouldst regard as worthy them that adhere to the practices of their own order in usual times as also those that do not adhere to them in seasons of distress, though thou shouldst censure them that act otherwise in usual times while adhering to their ordained practices during times of distress. As regards men desiring to bring their minds under control, when *they* endeavour to acquire a knowledge of self, the practices that are ordained for the best, *viz.*, the Brāhmanas, are equally ordained for them. As regards those, however, that are not Brāhmanas and that do not endeavour to

acquire a knowledge of self, those practices should be followed by them that are ordained for their respective orders in seasons of distress or otherwise. Even that is the path followed by our fathers and grandfathers before us and those also that had lived before them. As regards those that are desirous of Knowledge and evolding to acts, even these also hold the same view and regard themselves as orthodox. I do not, therefore, think that there is any other path.* Whatsoever wealth there may be in this earth, whatsoever there may be among the gods, or whatsoever these may be unattainable by them,—the region of the Prajāpatis, or heaven, or the region of Brahmā himself, I would not, O Sanjaya, seek it by unrighteous means! Here is Krishna, the giver of virtue's fruits, who is clever, politic, intelligent, who has waited upon the Brāhmanas, who knows everything, and counsels various mighty kings! Let the celebrated Krishna say whether I should be consurable if I dismiss all idea of peace, or whether if I fight, I should be abandoning the duties of my caste, for Krishna seeketh the welfare of both sides! This Sātyaki, these Chedis, the Andhakas, the Vrishnis, the Bhojas, the Kukuras, the Srinjayas, adopting the counsels of Krishna, slay their foes and delight their friends. The Vrishnis and the Andhakas, at whose head stands Ugrasena, led by Krishna, have become like Indra, high-spirited, devoted to truth, mighty, and happy. Vabhru the king of Kāçi, having obtained Krishna that fructifier of wishes, as his brother, and upon whom Krishna showers all the blessings of life as the clouds upon all earthly creatures when the hot season is over, hath attained the highest prosperity! O sire, so great is this Krishna! Him you must know as the great judge of the propriety or otherwise

* These seven *slokas* are very difficult. I have followed Nilakantha in translating them. It must be conceded that that learned commentator has displayed considerable skill in finding out the meaning. I am more than convinced that Nilakantha has correctly understood the whole passage. It is needless to say that all the vernacular translators, including the Burdwan Pundits, have made a mess of the whole thing. Any reader may see that the Bengalee translations of this passage are wholly unmeaning.—T.

of all acts. Krishna is dear to us, and is the most illustrious of men. I never disregard what Krishna sayeth.' ”

SECTION XXVIII.

“Krishna said,—‘I desire, O Sanjaya, that the sons of Pāndu may not be ruined; that they may prosper, and obtain their wishes. Similarly, I pray for the prosperity of king Dhritarāshtra whose sons are many. For evermore, O Sanjaya, my desire hath been that I should say to them nothing else than that they should make peace. I desire for peace because I know that peace would be acceptable to king Dhritarāshtra. I also deem it proper for the sons of Pāndu. A peaceful disposition of an exceedingly rare character hath been displayed by Pāndu’s son in this matter. When Dhritarāshtra and his sons, however, are so covetous, I do not see why hostility should not run high? Thou canst not pretend, O Sanjaya, to be more versed than I am or Yudhishtira is in the niceties of right and wrong. Then why dost thou speak words of reproach with reference to the conduct of Yudhishtira who is enterprising, mindful of his own duty, and thoughtful from the very beginning of the welfare of his family, agreeably to the injunction (of treatises of morality)? With regard to the topic at hand, the Brāhmanas have held opinions of various kinds. Some say that success in the world to come depends upon work. Some declare that work should be shunned and that salvation is attainable by knowledge. The Brāhmanas know this that though one may have a knowledge of eatable things yet his hunger will not be appeased unless he actually eats. Those branches of knowledge that help the doing of work, bear fruit, but not the others; for the fruit of work is of ocular demonstration. A thirsty person drinks water, and by that act his thirst is allayed. This result proceeds, no doubt, from work. Therein lies the efficacy of work. If any one thinks that something else is better than work, I deem him weak, and his words meaningless. In the other world, it is by virtue of work that the gods flourish. It is by work that Wind blows. It is by virtue of work that the sleepless Surya rises

every day and becomes the cause of day and night; and Soma passes through the months and the fortnights and the combinations of constellations. Fire is kindled of itself and burns by virtue of work, doing good to mankind. The sleepless goddess Earth, by force sustains this very great burden. The sleepless rivers, giving satisfaction to all (organised) beings, carry their waters with speed. The sleepless Indra, possessed of a mighty force, pours down rain, resounding the heaven and the cardinal points. Desirous of being the greatest of the gods, he led a life of austerities such as a holy Brāhmana leads. Indra gave up pleasure, and all things agreeable to the heart. He sedulously cherished virtue and truth, and self-control, and forbearance, and impartiality, and humanity. It was by work that he attained a position the highest (of all). Following the above course of life, Indra attained the high sovereignty over the gods. Vrihaspati, intently and with self-control, led in a proper manner that life of austerities which Brāhmana leads. He gave up pleasure and controlled his senses and thereby attained the position of the preceptor of the celestials. Similarly, the Constellations in the other world, by virtue of work, and the *Rudras*, the *Adityas*, the *Vasus*, king Yama, and Kuvera; and the *Gandharvas*, the *Yakshas*, and the celestial nymphs all attained their present position by work. In the other world, the saints shine, following a life of study, austerity, and work (combined). Knowing, O Sanjaya, that this is the rule followed by the best of Brāhmanas, and Kshatriyas, and Vaiçyas, and thou being one of the wisest men,—why art thou making this endeavour on behalf of those sons of Kuru? Thou must know that Yudhishtira is constantly engaged in the study of the *Veda*. He is inclined to the horse-sacrifice, and the *Rājasuya*. Again, he rides horses and elephants, is arrayed in armour, mounts a car, and takes up the bow and all kinds of weapons. Now, if the sons of Prithā can see a course of action not involving the slaughter of the sons of Kuru, they would adopt it. Their virtue would then be saved; and an act of religious merit also would be achieved by them, even if they would have then to force Bhīma to follow a conduct marked

by humanity. On the other hand, if in doing what their forefathers did, they should meet with death under inevitable destiny, then in trying their utmost to discharge their duty such death would even be worthy of praise. Supposing thou approvest of peace alone, I should like to hear what thou mayst have to say to this question,—Which way doth the injunction of religious law lie, *viz*, whether it is proper for a king to fight or not?—Thou must, O Sanjaya, take into thy consideration the division of the four castes, and the scheme of respective duties allotted to each. Thou must hear what course of action the Pāndavas are going to adopt. Then mayst thou praise or censure, just as it may please thee! A Brāhmana should study, offer sacrifices, make donations, and sojourn to the best of all holy places on the earth; he should teach, minister as a priest in sacrifices offered by others worthy of such help, and accept gifts from persons who are known. Similarly, a Kshatriya should protect the people in accordance with the injunctions of the law, diligently practise the virtue of charity, offer sacrifices, study the whole *Veda*, take a wife, and lead a virtuous householder's life. If possessed of a virtuous soul, and if he practises the holy virtues, he may easily attain the region of the Supreme Being. A Vaiçya should study, and diligently earn and accumulate wealth by means of commerce, agriculture, and the tending of cattle. He should so act as to please the Brāhmanas and the Kshatriyas, be virtuous, do good works, and be a householder. The following are the duties declared for a Cudra from the olden times. He should serve the Brāhmanas, and submit to them; should not study; sacrifices are forbidden to him; he should be diligent and constantly enterprising in doing all that is for his good. The king protects all these with (proper) care, and sets all the castes to perform their respective duties. He should not be given to sensual enjoyments. He should be impartial, and treat all his subjects on an equal footing. The king should never obey the dictates of such desires as are opposed to righteousness. If there be somebody who is more praiseworthy than he, who is well known and gifted with all the virtues, he should instruct his subjects to see him. A bad

(king), however, would not understand this. Growing strong, and inhuman and becoming a mark for destiny's wrath, he would cast a covetous eye on the riches of others. Then comes war, for which purpose came into being weapons, and armour, and bows. Indra invented these contrivances, for putting the *Dasyas* to death. He also contrived armours, and weapons, and bows. Religious merit is acquired by putting the *Dasyas* to death. Many awful evils have manifested themselves, on account of the Kurus having been unrighteous, and unmindful of law and religion. This is not right, O Sanjaya! Now, king Dhritarāshtra with his son, hath unreasonably seized what lawfully belonged to Pāndu's son. He minds not the immemorial law observable by kings. All the Kurus are following in his wake. A thief who steals wealth unseen and one who forcibly seizes the same, in open day-light, are both to be condemned, O Sanjaya! What is the difference between them and Dhritarāshtra's son? From avarice he regards that to be righteous which he intends to do following the dictates of his wrath. The share of the Pāndavas is, no doubt, fixed. Why should that share of ours be seized by that fool! This being the state of things, it would be praiseworthy for us to be even killed in fight. A paternal kingdom is preferable to sovereignty received from a stranger. These time-honored rules of law, O Sanjaya, thou must propound to the Kurus, in the midst of the assembled kings,—I mean those dull-head fools who have been assembled together by Dhritarāshtra's son, and who are already under the clutches of Death. Look once more at that vilest of all their acts,—the conduct of the Kurus in the council-hall! That those Kurus at whose head stood Bhishma did not interfere when the beloved wife of the sons of Pāndu, daughter of Drupada, of fair fame, pure life, and conduct worthy of praise, was seized while weeping, by that slave of lust! The Kurus all, including young and old, were present there. If they had then prevented that indignity offered to her, then I should have been pleased with Dhritarāshtra's behaviour. It would have been for the final good of his sons also. Duscāsana forcibly took Krishnā into the midst of the public hall wherein were seated her fathers-

in-law! Carried there, expecting sympathy, she found none to take her part, except Vidura! The kings uttered not a word of opposition, solely because they were a set of imbeciles. Vidura alone spoke words of opposition, from a sense of duty,—words conceived in righteousness addressed to that man (Duryodhana) of little sense. Thou didst not, O Sanjaya, then say what law and morality were, but now thou comest to instruct the son of Pāndu! Krishnā, however, having repaired to the hall at that time, made everything right, for like a vessel in the sea, she rescued the Pāndavas as also herself, from that gathering ocean (of misfortunes)! Then in that hall, while Krishnā stood, the charioteer's son addressed her in the presence of her fathers-in-law, saying,—O daughter of Drupada, thou hast no refuge. Better betake thyself as a bond-woman to the house of Dhritarāshtra's son. Thy husbands, being defeated, no longer exist. Thou hast a loving soul; choose some one else for thy lord!—This speech, proceeding from Karna, was a wordy arrow, sharp, cutting all hopes, hitting the tenderest parts of the organization, and frightful. It buried itself deep in Arjuna's heart. When the sons of Pāndu were about to adopt the garments made of the skins of black deer, Dusçāsana spoke the following pungent words:—These all are mean eunuchs, ruined, and damned for a lengthened time!—And Cakuni the king of the Gāndhāra land, spoke to Yudhishtira at the time of the game of dice the following words by way of a trick:—Nakula hath been won by me from you: what else have you got? Now you had better stake your wife Draupadi.—You know, O Sanjaya, all these words of an opprobrious kind which were spoken at the time of the game of dice. I desire to go personally to the Kurus, in order to settle this difficult matter. If without injury to the Pāndava cause I succeed in bringing about this peace with the Kurus, an act of religious merit, resulting in very great blessings, will then have been done by me; and the Kurus also will have been extricated from the meshes of death. I hope that when I shall speak to the Kurus words of wisdom, resting on rules of righteousness, words fraught with sense and free from a tendency to inhumanity, Dhritarāshtra's son will in my presense pay

heed to them: I hope that when I arrive, the Kurus will pay me due respect. Else thou mayst rest assured that those vicious sons of Dhritarāshtra, already scorched by their own vicious acts, will be burnt up by Arjuna and Bhima equipped for fight. When Pāndu's sons were defeated (at the play), Dhritarāshtra's son spoke to them words that were harsh and rude. But when the time will come, Bhima will, no doubt, take care to remind Duryodhana of those words. Duryodhana is a big tree of evil passions; Karna is its trunk; Cakuni is its branches; Dusçāsana forms its abundant blossoms and fruits; (while) the wise king Dhritarāshtra is its roots. Yudhishtira is a big tree of righteousness; Arjuna is its trunk; and Bhima its branches; the sons of Mādri are its abundant flowers and fruits; and its roots are myself and religion and religious men. King Dhritarāshtra with his sons constitutes a forest, while, O Sanjaya, the sons of Pāndu are its tigers. Do not, oh, cut down the forest with its tigers, and let not the tigers be driven away from the forest. The tiger, out of the woods, is easily slain; the wood also that is without a tiger is easily cut down. Therefore, it is the tiger that protects the forest and the forest that shelters the tiger. The Dhārtśrāshtras are as creepers, while, O Sanjaya, the Pāndavas are *çāka* trees. A creeper can never flourish unless it hath a large tree round which to twine. The sons of Prithā are ready to wait upon Dhritarāshtra as, indeed, those repressers of foes are ready for war. Let king Dhritarāshtra now do what may be proper for him to do. The virtuous and high-souled sons of Pāndu, though competent to engage in fight, are yet now in peace (with their cousins). O learned man, represent all this truly (to Dhritarāshtra)! ”

SECTION XXIX.

“Sanjaya said,—‘I bid thee fare-well, O divine ruler of men! I will now depart, O son of Pāndu! Let prosperity be thine! I hope I have not, carried away by the feelings of my heart, given utterance to anything offensive? I would also bid fare-well to Janārdhana, to Bhima and Arjuna, to the sons of

Mādri, to Sātyaki, and to Chekitāna, and take my departure ! Let peace and happiness be yours ! Let all the kings look at me with eyes of affection !

“Yudhishtira said,—Permitted by us, O Sanjaya, take your departure ! Peace to thee ! O learned man, thou never thinkest ill of us. Both they and we know thee to be a person of pure heart in the midst of all in the court (of the Kurus) ! Besides being an ambassador now, O Sanjaya, thou art faithful, beloved by us, of agreeable speech and excellent conduct, and well-affected towards us. Thy mind is never clouded, and even if addressed harshly thou art never moved to wrath. O *Suta*, thou never utterest harsh and cutting words, or those that are false or bitter ! We know that thy words, free from malice, are always fraught with morality and grave import. Amongst envoys thou art the most dear to us. Besides thee, there is another who may come here, and that is Vidura. Formerly we always used to see thee. Thou art, indeed, a friend to us as dear as Dhananjaya ! Proceeding hence, O Sanjaya, with all speed, thou shouldst wait upon those Brāhmanas of pure energy and devoted to study according to the *Brahmacharya* mode,—those, namely, that are well-born and endued with every virtue. Those Brahmanas again that are devoted to the study of the *Vedas* while leading lives of mendicancy, those ascetics that habitually dwell in the woods, as also the aged ones of other classes, should all be addressed by thee in my name, O Sanjaya, and then their welfare should be enquired into by thee ! O *Suta*, repairing unto the priest of king Dhritarāshtra as also unto his preceptors and *Ritwijs*, thou shouldst address them and enquire after their welfare. Even amongst them that are, though not well-born, at least aged, endued with energy, and possessed of good behaviour and strength, who remembering speak of us and practise according to their might even the least virtue, should first be informed of my peace, O Sanjaya, and then shouldst thou enquire after their welfare ! Thou shouldst also enquire after the welfare of those that live in the kingdom carrying on trade, and those that live there filling important offices of state. Our beloved preceptor Drona, who is fully versed in

morality, who is our counsellor, who had practised the *Brāhma-charya* vow for mastering the *Vedas*, who once again hath made the science of weapons full and complete, and who is always graciously inclined towards us, should be greeted by thee in our name. Thou shouldst also enquire into the welfare of Aṅwathāman, endued with great learning, devoted to the study of the *Vedas*, leading the *Brahmacharya* mode of life, possessed of great activity, and like unto a youth of the *Gandharva* race, and who, besides, hath once again made the science of weapons full and complete! Thou must also, O Sanjaya, repair to the abode of Kripa the son of Cwaradwat, that mighty car-warrior and foremost of all persons having a knowledge of self, and repeatedly saluting him in my name touch his feet with thy hand. Thou shouldst also, touching his feet, represent me unto that foremost of the Kurus, Bhishma, in whom are bravery, and abstention from injury, and asceticism, and wisdom and good behaviour, and Vedic learning, and great excellence, and firmness. Saluting him, thou must represent me as hale unto also the wise, venerable, and blind king (Dhritarāshtra), who, possessed of great learning and revering the old, is the leader of the Kurus. Thou shouldst also, O Sanjaya, enquire, O sire, about the welfare of the eldest of Dhritarāshtra's sons, Suyodhana, who is wicked and ignorant and deceitful and vicious, and who now governs the entire world. Thou shouldst also enquire about the welfare of even the wicked Dusṣāsana, that mighty bowman and hero among the Kurus, who is the younger brother of Duryodhana and who possesses a character like that of the elder brother. Thou shouldst, O Sanjaya, also salute the wise chief of the Vālhikas, who always cherishes no other wish save that there should be peace among the Bharatas. I think thou shouldst also worship that Somadatta who is endued with numerous excellent qualities, who is wise and possesses a merciful heart, and who from his affection for the Kurus always controls his anger towards them. The son of Somadatta is worthy of the greatest reverence among the Kurus. He is my friend and is a brother to us. A mighty bowman and the foremost of car-warriors, he is worthy in all respects, Thou shouldst, O Sanjaya, enquire after his

welfare along with that of his friends and councillors.* Others there are of youthful age, and of consideration amongst the Kurus, who bear a relationship to us like that of sons, grandsons, and brothers. Unto each of these thou must speak words which thou mayst consider suitable, enquiring, O *Suta*, after his welfare. Thou must also enquire about the welfare of those kings that have been assembled by Dhritarāshtra's son for fighting with the Pāndavas, viz, the Kekayas, the Vasātis, the Cālwakas, the Amvashthas, and the leading Trigartas, and of those endued with great bravery that have come from the East, the North, the South, and the West, and of those that have come from the hilly countries, in fact, of all amongst them that are not cruel and that lead good lives. Thou shouldst also represent unto all those persons who ride on elephants, and horses and cars, and who fight on foot,—that mighty host composed of honorable men,—that I am well, and then thou must enquire about their own welfare. Thou must also enquire about the welfare of those that serve the king in the matter of his revenue or as his door-keepers, or as the leaders of his troops, or as the accountants of his income and outlay, or as officers constantly occupied in looking after other important concerns! Thou must, O sire, also enquire about the welfare of Dhritarāshtra's son by his Vaisyā wife,—that youth who is one of the best of the Kuru race,—who never falls into error, who possesseth vast wisdom, who is endued with every virtue, and who never cherishes a liking for this war! Thou shouldst also ask about the welfare of Chitrasena who is unrivalled in the tricks of dice; whose tricks are never detected by others, who plays well, who is well-versed in the art of handling the dice, and who is unconquerable in play but not in fight! Thou must also, O sire, enquire about the welfare of Cakuni the king of the Gāndhāras, that native of the hilly country who is unrivalled in deceitful games at dice, who enhances the pride of Dhritarāshtra's son, and whose understanding naturally leads to falsehood! Thou must also enquire about the welfare of Karna the son of Vikartana, that hero who is ready to vanquish, alone and unassisted, mounted on his car, the Pāndavas whom no one dares assail in battle, that Karna

who is unparalleled in deluding those that are already deluded ! Thou must also enquire about the welfare of Vidura, O sire, who alone is devoted to us, who is our instructor, who reared us, who is our father and mother and friend, whose understanding finds obstruction in nought, whose ken reaches far, and who is our counsellor ! Thou must also salute all the aged dames and those who are known to be possessed of merit, and those who are like mothers to us, meeting them gathered together in one place ! Thou must tell them, O Sanjaya, these words at first,—Ye mothers of living sons, I hope your sons comport themselves towards you in a kindly, considerate, and worthy way !—Thou must then tell them that Yudhishtira is doing well with his sons. Those ladies, O Sanjaya, who are like our wives, thou must ask as to their welfare also, addressing them in these words,—I hope you are well-protected. I hope your fair fame hath suffered no injury. I hope you are dwelling within your abodes blamelessly and carefully. I hope you are comporting yourselves towards your fathers-in-law in a kindly, praiseworthy, and considerate way. You must steadily adopt such a conduct for yourselves as will help you to win your husbands' favor !—Those young ladies, O Sanjaya, who bear a relationship to us like that of our daughters-in-law, who have been brought from high families, who are possessed of merit, and who are mothers of children,—thou must meet them all and tell them that Yudhishtira sends his kindly greetings to them. Thou must, O Sanjaya, embrace the daughters of our house, and must ask them about their welfare on my behalf. Thou must tell them,—May your husbands be kindly and agreeable ; may you be agreeable to your husbands ; may you have ornaments and clothes and perfumery and cleanliness ; may you be happy and have at command the joys of life ; may your looks be pretty and words pleasant !—Thou must ask, O sire, the women of the house as to their welfare. Thou must also represent unto the maid-servants and man-servants there may be of the Kurus, and also the many hump-backed and lame ones among them, that I am doing well, and thou must then ask them about their welfare. Thou

must tell them,—I hope Dhritarāshtra's son still vouchsafes the same kindly treatment to you. I hope he gives you the comforts of life.—Thou must also represent unto those that are defective in limb, those that are imbecile, the dwarfs to whom Dhritarāshtra gives food and raiment from motives of humanity, those that are blind, and all those that are aged, as also to the many that have the use only of their hands being destitute of legs, that I am doing well, and that I ask them regarding their welfare, addressing them in the following words,—Fear not, nor be dispirited on account of your unhappy lives so full of suffering; no doubt, sins must have been committed by you in your former lives. When I shall check my foes, and delight my friends, I shall satisfy you by gifts of food and clothes!—Thou shouldst also, O sire, at our request, enquire after the welfare of those that are masterless and weak, and of those that vainly strive to earn a living, and of those that are ignorant, in fact, of all those persons that are in pitiable circumstances. O charioteer, meeting those others that, coming from different quarters, have sought the protection of the Dhārtarāshtras, and in fact, all who deserve our greetings, thou shouldst also enquire about their welfare and peace. Thou shouldst also enquire about the welfare of those who have come to the Kurus of their own accord or who have been invited, as also of all the ambassadors arrived from all sides, and then represent unto them that I am well. As regards the warriors that have been obtained by Dhritarāshtra's son, there are none equal to them on earth. Virtue, however, is eternal, and virtue is my power for the destruction of my enemies! Thou shouldst, O Sanjaya, also represent unto Suyodhana the son of Dhritarāshtra the following:—*That desire of thine which torments thy heart, the desire, viz., of ruling the Kurus without a rival, is very unreasonable! It hath no justification. As for ourselves, we will never act in such a way as to do anything that may be disagreeable to thee! O foremost of heroes among the Bharatas, either give me back my own Indraprastha or fight with me!* ”

SECTION XXX.

“Yudhishtira said,—‘O Sanjaya, the righteous and the unrighteous, the young and the old, the weak and the strong, are all under the control of the Creator. It is that Supreme Lord who imparteth knowledge to the child and childishness to the learned, according to his own will. If Dhritarāshtra ask thee about our strength, tell him everything truly, having cheerfully consulted with every one here and ascertained the truth. O son of Gavalgana, repairing unto the Kurus, thou wilt salute the mighty Dhritarāshtra, and touching his feet, enquire after his welfare speaking in our name. And when seated in the midst of the Kurus, tell him from us,—*The sons of Pāndu, O king, are living happily in consequence of thy prowess! It was through thy grace, O represser of foes, that those children of tender years had obtained a kingdom! Having first bestowed a kingdom on them, thou shouldst not now be indifferent to them for destruction then would overtake them!* The whole of this,* O Sanjaya, is not fit to be owned by one person! Tell him again, from us,—*O sire, we wish to live united! Do not suffer thyself to be vanquished by foes!*—Thou shouldst again, O Sanjaya, bending thy head, in my name salute the grandsire of the Bharatas, Bishma, the son of Cāntanu. Having saluted our grandsire, he should then be told,—*By thee, when Cāntanu’s race was about to be extinct, it was revived. Therefore, O sire, do that according to thy own judgment by which thy grandsons may all live in amity with one another!*—Thou shouldst then address Vidura also, that adviser of the Kururs, saying,—*Counsel peace, O amiable one, from desire of doing good unto Yudhishtira!* Thou shouldst address the unforbearing prince Duryodhana also, when seated in the midst of the Kurus, beseeching him again and again, saying,—*The insults thou hadst offered to the innocent and helpless Draupadi in the midst of the*

* Meaning this kingdom that Dhritarāshtra owns. Such absolute use of pronominal adjectives and substantives is very frequent in terse and compact *ślokas*.—T.

assembly, we will quietly bear, simply because we have no mind to see the Kurus slain. The other injuries also, both before and after that, the sons of Pāndu are quietly bearing although they are possessed of might to avenge them. All this, indeed, the Kauravas know. O amiable one, thou hadst even exiled us dressed in deer-skins. We are bearing that also because we will not see the Kurus slain. Duṣṣāna, in obedience to thee, had dragged Krishnā, disregarding Kuntī. That act also will be forgiven by us. But, O chastiser of foes, we must have our proper share of the kingdom. O bull among men, turn thy coveting heart from what belongeth to others. Peace then, O king, will be amongst our gladdened selves. We are desirous of peace; give us even a single province of the empire. Give us even Kuçasthala, Vrikasthala, Mā-kandi, Vāranāvata, and for the fifth any other that thou likest! Even this will end the quarrel! O Suyodhana, give unto thy five brothers at least five villages!—O Sanjaya, O thou of great wisdom, let there be peace between us and our cousins! Tell him also,—Let brothers follow brothers, let sires unite with sons! Let the Pāñchālas mingle with the Kurus in merry laughter. That I may see the Kurus and the Pāñchālas whole and sound is what I desire. O bull of the Bharata race, with cheerful hearts let us make peace! O Sanjaya, I am equally capable of war and peace. I am prepared to acquire wealth as well as to earn virtue! I am fit enough for severity as for softness!"

SECTION XXXI.

Vaiçampāyana said.—“Dismissed with salutations by the Pāndava, Sanjaya set out for (Hastināpura) having executed all the commands of the illustrious Dhritarāshtra. Reaching Hastināpura he quickly entered it, and presented himself at the gate of the inner apartments of the palace. Addressing the porter, he said,—‘O gate-keeper, say unto Dhritarāshtra that I, Sanjaya, have just arrived, coming from the sons of Pāndu! Do not delay. If the king be awake, then only shouldst thou say so, O keeper, for I like

to enter having first apprised him of my arrival. In the present instance I have something of very great importance to communicate.' Hearing this, the keeper went to the king and addressed him, saying,—‘O lord of earth, I bow to thee! Sanjaya is at thy gates, desirous of seeing thee! He cometh, bearing a message from the Pāndavas. Issue your commands, O king, as to what he should do!’

“The king said,—‘Tell Sanjaya that I am happy and hale. Let him enter. Welcome to Sanjaya. I am always ready to receive him. Why should he stay outside whose admission is never forbidden?’”

Vaiçampāyana continued.—“Then, with the king’s permission, having entered that spacious apartment, the *Suta’s* son, with joined hands, approached the royal son of Vichitra-virya who was protected by many wise, valiant, and righteous persons, and who was then seated on his throne. And Sanjaya addressed him, saying,—‘I am Sanjaya, O king! I bow unto thee! O chief of men, proceeding hence I found the sons of Pāndu. After having paid his salutations to thee, Pāndu’s son, the intelligent Yudhishtira, enquired of thy welfare. And well-pleased, he also enquireth after thy sons, and asketh thee whether thou art happy with thy sons and grandsons and friends and counsellors and, O king, all those that depend upon thee!’

“Dhritarāshtra said,—‘O child, giving my blessings to Ajātaçatru, I ask thee, O Sanjaya, whether that king of the Kauravas, Prithā’s son, is well with his sons and brothers and counsellors!’

“Sanjaya said,—‘Pāndu’s son is well with his counsellors. He desires possession of that which he formerly had as his own. He seeketh virtue and wealth without doing anything that is censurable, possesseth intelligence and vast learning, and is, besides, far-sighted and of excellent disposition. With that son of Pāndu, abstention from injury is even superior to virtue, and virtue superior to the accumulation of wealth. His mind, O Bhārata, is always inclined to happiness and joy, and to such courses of action as are virtuous and conducive to the higher ends of life. Even like a doll pulled this way and that

by threads, man (in this world) moveth, swayed by a force not his own. Beholding the sufferings of Yudhishtira, I regard the force of destiny to be superior to the effect of human exertion. Beholding again thy unworthy deeds, which, besides being highly sinful and unspeakable, are sure to terminate in misery, it seemeth to me that one of thy nature winneth praise only so long as his able foe bideth his time. Renouncing all sin, even as a serpent casteth off its worn-out slough which it cannot any longer retain, the heroic Ajātaçatru shineth in his natural perfection, leaving his load of sins to be borne by thee!* Consider, O king, thy own acts which are contrary to both religion and profit, and to the behaviour of those that are righteous. Thou hast, O king, earned a bad repute in this world, and wilt reap misery in the next! Obeying the counsells of thy son thou hopest to enjoy this doubtful property, keeping them aloof!† This unrighteous deed is loudly bruited about in the world. Therefore, O foremost of the Bharatas, this deed is unworthy of thee! Calamity overtaketh him who is deficient in wisdom, or who is of low birth, or who is cruel, or who cherisheth hostility for a long time, or who is not steady in Kshatriya virtues, or is devoid of energy, or is of a bad disposition, in fact, him who hath such marks. It is by virtue of luck that a person taketh his birth in a good race, or becometh strong, or famous, or versed in various lore, or possesseth the comforts of life, or becometh capable of subduing his senses, or discriminating virtue and vice that are always linked together. What person is there who, attended upon by foremost of counsellors, possessed of intelligence, capable of discriminating between virtue and vice in times of distress, not destitute of the rituals of religion, and retaining the use of all his faculties, would commit cruel deeds? These counsellors, ever devoted to thy work, wait here, united

* The *Vedas* declare that he who by his wrongful acts maketh a virtuous man his enemy, taketh upon himself his enemy's sins. Sanjaya alludes to this well-known belief in this part of his discourse.—T.

† What Sanjaya means by 'doubtful property' is the empire of the Kurus, the retention of which by Dhritarashtra is doubtful. *Them* refers to the sons of Pāndu. *Vide* note in page 76.—T.

together. Even this is their firm determination, (*viz*, that the Pāndavas are not to get back their share). The destruction of the Kurus, therefore, is certain to be brought about by force of circumstance. If, provoked by thy offences, Yudhishthira wisheth for misery to thee, then the Kurus will be destroyed prematurely,* while, imparting all his sins to thee, the blame of that deed will be thine in this world. Indeed, what else is there save the will of the gods, for Arjuna the son of Prithā leaving this world ascended to the very heavens and was honored there very greatly. This proves that individual exertion is nothing. There is no doubt as to this.* Seeing that the attributes of high birth, bravery, &c., depended for their development or otherwise on acts, and beholding also prosperity and adversity and stability and instability (in persons and their possessions), king Vali, in his search after causes, having failed to discover a beginning (in the chain of acts of former lives one before another,) regarded the eternal Essence to be the cause of everything. The eye, the ear, the nose, the touch, and the tongue,—these are the doors of a person's knowledge. If desire be curbed, these would be gratified of themselves. Therefore, cheerfully and without repining should one control the senses. Others there are that think differently. They hold that if a person's acts are well applied, these must produce the desired result. Thus the child begot by the act of the mother and the father grows when duly tended with food and drink. Men in this world become subject to love and hate, pleasure

* This *sloka* seems to be rather obscure. The Burdwan Pundits have made a mess of it as also of the four succeeding ones. Babu Kali Prasanna Singha's translation looks much better, though the translator in endeavouring to find the meaning has supplied, after Nilakantha's way, long imaginative ellipses. The meaning, as I understand, seems to be,—“When Arjuna was permitted to ascend to heaven in his human-frame and receive such divine honors while there, all this proves the inutility of human acts and the dependence of everything on the will of the gods, for apparently Arjuna had *done* nothing to merit such treatment.” I do not think that Nilakantha is correct in endeavouring to make the particle *tathā* do service for an entire clause that he supplies.—*T.*

and pain, praise and blame. A man is praised when he behaves honestly. Thee I blame, since these dissensions of the Bharatas (whose root thou art) will surely bring about the destruction of innumerable lives. If peace be not concluded, then through thy fault Arjuna will consume the Kurus like a blazing fire consuming a heap of dried grass. O ruler of men, thou alone of all the world, yielding to thy son whom no restraints can bind, hadst regarded thyself as crowned with success and abstained from avoiding dispute at the time of the match at dice! Behold now the fruit of that (weakness of thine)! O monarch, by rejecting advisers that are faithful and accepting those that deserve no confidence, this extensive and prosperous empire, O son of Kuru, thou art unable to retain owing to thy weakness! Wearied by my fast journey and very much fatigued, I solicit thy permission to go to bed now, O lion of men, for to-morrow morning will the Kurus, assembled together in the council hall, hear the words of Ajātaśatru!"

SECTION XXXII.

Prajāgara Parva.

Vaiçampāyana said.—“King Dhritarāshtra endued with great wisdom (then) said to the orderly in-waiting,—‘I desire to see Vidura. Bring him here without delay.’—Despatched by Dhritarāshtra, the messenger went to *Kshātri* and said,—‘O thou of great wisdom, our lord the mighty king, desireth to see thee!’ Thus addressed, Vidura (set out and) coming to the palace, spoke unto the orderly,—‘Apprise Dhritarāshtra of my arrival.’ Thereupon the orderly went to Dhritarāshtra, and said,—‘O foremost of kings, Vidura is here at thy command! He wisheth to behold thy feet. Command me as to what he is to do.’ Thereupon Dhritarāshtra said,—‘Let Vidura of great wisdom and foresight enter! I am never unwilling or unprepared to see Vidura!’ The orderly then went out and spoke unto Vidura, ‘O *Kshātri*, enter the inner apartments of the wise king. The king says that he is never unwilling to see thee!’”

Vaiçampāyana continued.—“Having entered Dhritarāsh-

tra's chamber, Vidura said with joined hands unto that ruler of men who was then plunged in thought,—O thou of great wisdom, I am Vidura, arrived here at thy command! If there is anything to be done, here I am, command me! Dhritarāshtra said,—O Vidura, Sanjaya hath come back. He hath gone away after rebuking me. To-morrow he will deliver in the midst of the court, Ajātaçatru's message! I have not been able to-day to ascertain what the message is of the Kuru hero! Therefore, my body is burning, and that hath produced sleeplessness! Tell us what may be good for a person that is sleepless and burning! Thou art, O child, versed in both religion and profit! Ever since, Sanjaya hath returned from the Pāndavas, my heart knoweth no peace. Filled with anxiety about what he may deliver, all my senses have been disordered!

“Vidura said,—‘Sleeplessness overtaketh a thief, a lustful person, him that hath lost all his wealth, him that hath failed to achieve success, and him also that is weak and hath been attacked by a strong person! I hope, O king, that none of these grave calamities have overtaken thee! I hope thou dost not grieve, coveting the wealth of others?’

“Dhritarāshtra said,—‘I desire to hear from thee words that are beneficial and fraught with high morality! In this race of royal *Rishis* thou alone art revered by the wise!’ Vidura replied,—‘King (Yudhishtira), graced with every virtue, is worthy of being the sovereign of the three worlds; yet, O Dhritarāshtra, however worthy of being kept by thy side, he was exiled by thee! Thou art, however, possessed of qualities which are the very reverse of those possessed by him! Although virtuous and versed in morality, thou hast yet no right to a share in the kingdom owing to thy loss of sight! In consequence of his inoffensiveness and kindness, his righteousness, love of truth and energy, and his remembering the reverence that is due to thee, Yudhishtira patiently bears innumerable wrongs. Having bestowed on Duryodhana and Suvala's son and Karna, and Duscāsana the management of the empire, how canst thou hope for prosperity? He that is not severed from the high ends of life by the aid of self-knowledge, exertion, forbearance, and steady-

ness in virtue, is called wise. These again are the marks of a wise man, *viz.*, adherence to acts worthy of praise and rejection of what is blameable, faith, and reverence. He whom neither anger, nor joy, nor pride, nor false modesty, nor stupefaction, nor vanity, can draw away from the high ends of life, is considered as wise. He whose intended acts, and proposed counsels remain concealed from foes, and whose acts become known only after they have been done, is considered wise. He whose purposed actions are never obstructed by heat or cold, fear or attachment, prosperity or adversity, is considered wise. He whose judgment dissociated from desire, followeth both virtue and profit, and who disregarding pleasure chooseth such ends as are serviceable in both worlds, is considered wise. They that exert to the best of their might, and act also to the best of their might, and disregard nothing as insignificant, are called wise. He that understandeth quickly, listeneth patiently, pursueth his objects with judgment and not from desire, and spendeth not his breath on the affairs of others without being asked, is said to possess the foremost mark of wisdom. They that do not strive for objects that are unattainable, that do not grieve for what is lost and gone, that do not suffer their minds to be clouded amid calamities, are regarded to possess intellects endued with wisdom. He who striveth, having commenced anything, till it is completed, who never wasteth his time, and who hath his soul under control, is regarded wise. They that are wise, O bull of the Bharata race, always delight in honest deeds, do what tendeth to their happiness and prosperity, and never sneer at what is good. He who exulteth not at honors, and grieveth not at slights, and remaineth cool and unagitated like a lake in the course of *Gangā*, is reckoned as wise. That man who knoweth the nature of all creatures (*viz.*, that everything is subject to destruction), who is cognisant also of the connections of all acts, and who is proficient in the knowledge of the means that men may resort to (for attaining their objects), is reckoned as wise. He who speaketh boldly, can converse on various subjects, knoweth the science of argumentation, possesseth genius, and can interpret the meaning of what is writ in books, is reckoned as wise. He whose studies are regulated

by reason, and whose reason followeth the scriptures, and who never abstaineth from paying respect to those that are good, is called a wise man. He, on the other hand, who is ignorant of scripture yet vain, poor yet proud, and who resorteth to unfair means for the acquisition of his objects, is a fool. He who, forsaking his own, concerneth himself with the objects of others, and who practiseth deceitful means for serving his freinds, is called a fool. He who wisheth for those things that should not to be desired, and forsaketh those that may legitimately be desired, and who beareth malice to those that are powerful, is regarded to be a foolish soul. He who regardeth his foe as his friend, who hateth and beareth malice to his friend, and who committeth wicked deeds, is said to be a person of foolish soul. O bull of the Bharata race, he who divulgeth his projects, doubteth in all things, and spendeth a long time in doing what requireth a short time, is a fool. He who doth not perform the *Çrādha* for the *pitris*, nor worshipping the deities, nor acquireth noble-minded friends, is said to be a person of foolish soul. That worst of men who entereth a place uninvited, and talketh much without being asked, and reposeth trust on untrustworthy wights, is a fool. That man who being himself guilty casteth the blame on others, and who though impotent giveth vent to anger, is the most foolish of men. That man who, without knowing his own strength and dissociated from both virtue and profit, desireth an object difficult of acquisition, without again adopting adequate means, is said to be destitute of intelligence. O king, he who punisheth one that is undeserving of punishment, payeth homage to persons without their knowledge, and waiteth upon misers, is said to be of little sense. But he that, having attained immense wealth and prosperity or acquired (vast) learning, doth not bear himself haughtily, is reckoned as wise. Who, again, is more heartless than he who, though possessed of affluence, eateth himself and weareth excellent robes himself without distributing his wealth among his dependents? While one person committeth sins many reap the advantage resulting therefrom; (yet in the end) it is the doer alone to whom the sin attacheth while those that enjoy the fruit escape unhurt. When a bowman shooteth an

arrow, he may or may not succeed in slaying even a single person, but when an intelligent individual applieth his intelligence (viciously) it may destroy an entire kingdom with the king. Discriminating the *two* by means of the *one*, bring under thy subjection the *three* by means of *four*, and also conquering the *five* and knowing the *six*, and abstaining from the *seven*, be happy !* Poison slayeth but one person, and a weapon also but one ; wicked counsels, however, destroy an entire kingdom, with king and subjects. Alone one should not partake of any savoury viand, nor alone reflect on concerns of profit, nor alone go upon a journey, nor alone remain awake among sleeping companions. That Being who is One, without a second, and whom, O king, thou hast not been able to comprehend, is Truth's self, and the Way to heaven, even like a boat in the ocean ! There is one only defect in forgiving persons, and not another ; that defect is that people take a forgiving person to be weak. That defect, however, should not be taken into consideration, for forgiveness is a great power. Forgiveness is a virtue of the weak, and an ornament of the strong. Forgiveness subdueth (all) in this world ; what is there that forgiveness cannot achieve ? What can a wicked person do unto him who carrieth the sabre of forgiveness in his hand ? Fire falling on a grassless ground is extinguished of itself. An unforgiving individual defileth himself with many enormities. Righteousness is the one highest good ; and forgiveness is the one supreme peace ; knowledge is one supreme contentment ; and benevolence, one sole happiness. Even as a serpent devoureth animals living in holes, the earth devoureth these two, *viz*, a king who is incompetent to fight, and a Brahmana who doth not sojourn to holy places. A man may attain renown in this world by doing two things, *viz*, by refraining from harsh speech, and by disregarding those that are wicked. O tiger among men, these two have not a will of their own, *viz*, those women who covet

* By *one* is meant the *intellect* ; by *two*, right and wrong ; by *three*, friend, stronger, and foe ; by *four*, conciliation, gift, disunion, and severity ; by *five*, the five senses ; by *six*, treaty, war, &c. ; and by *seven*, women, dice, hunting, harshness of speech, drinking, severity of punishment, and waste of wealth.—7.

men simply because the latter are coveted by others of their sex, and that person who worships another simply because the latter is worshipped by others. These two are like sharp thorns afflicting the body, *viz*, the desires of a poor man, and the anger of the impotent. These two persons never shine because of their incompatible acts, *viz*, a house-holder without exertion, and a beggar busied in schemes. These two, O king, live (as it were) in a region higher than heaven itself, *viz*, a man of power endued with forgiveness, and a poor man that is charitable. Of things honestly got, these two must be looked upon as misuse, *viz*, making gifts to the unworthy and refusing the worthy. These two should be thrown into the water, tightly binding weights to their necks, *viz*, a wealthy man that doth not give away, and a poor man that is proud. These two, O tiger among men, can pierce the orb itself of the sun, *viz*, a mendicant accomplished in *Yoga*, and a warrior that hath fallen in open fight. O bull of the Bharata race, persons versed in the *Vedas* have said that men's means are good, middling, and bad. Men also, O king, are good, indifferent, and bad. They should, therefore, be respectively employed in that kind of work for which they may be fit. These three, O king, cannot have wealth of their own, *viz*, the wife, the slave, and the son, and whatever may be earned by them would be his to whom they belong. Great fear springeth from these three crimes, *viz*, theft of others' property, outrage on others' wives, and breach with friends. These three, besides being destructive to one's ownself, are the gates of hell, *viz*, lust, anger, and covetousness. Therefore, every one should renounce them. These three should never be forsaken even in imminent danger, *viz*, a follower, one who seeks protection, saying,—*I am thine*, and lastly one who hath come to your abode. Verily, O Bhārata, liberating a foe from distress, alone amounteth in point of merit, to these three taken together, *viz*, conferring a boon, acquiring a kingdom, and obtaining a son! Learned men have declared that a king, although powerful, should never consult with these four, *viz*, men of small sense, men that are procrastinating, men that are indolent, and men that are flatterers. O sire,

crowned with prosperity and leading the life of a householder, let these four dwell with thee, *viz*, old consanguineous relatives, high-born persons fallen into adversity, poor friends, and issueless sisters! On being asked by the chief of the celestials, Vrihaspati, O mighty king, declared four things capable of fructifying or occurring within a single day, *viz*, the resolve of the gods, the comprehensions of intelligent persons, the humility of learned men, and the destruction of the sinful. These four that are calculated to remove fear, bring on fear when they are improperly performed, *viz*, the *Agni-hotra*, the vow of silence, study, and sacrifice (in general). O bull of the Bharata race, these five fires, should be worshipped with regard by a person, *viz*, father, mother, fire (proper), soul, and preceptor. By serving these five, men attain great fame in this world, *viz*, the gods, the *Pitris*, men, beggars, and guests. These five follow thee wherever thou goest, *viz*, friends, foes, those that are indifferent, dependents, and those that are entitled to maintenance. Of the five senses belonging to man, if one springeth a leak, then from that single hole runneth out all his intelligence, even like water running out from a perforated leathern vessel. These six faults should be avoided by a person who wisheth to attain prosperity, *viz*, sleep, drowsiness, fear, anger, indolence and procrastination. These six should be renounced like a splitting vessel in the sea, *viz*, a preceptor that cannot expound the scriptures, a priest that is illiterate, a king that is unable to protect, a wife that speaketh disagreeable words, a cow-herd that doth not wish to go to the fields, and a barber that wisheth to renounce a village for the woods. Verily, these six qualities should never be forsaken by men, *viz*, truth, charity, diligence, benevolence, forgiveness, and patience. These six are instantly destroyed, if neglected, *viz*, kine, service, agriculture, a wife, learning, and the wealth of a *Cudra*. These six forget those who have bestowed obligations on them, *viz*, educated disciples, their preceptors; married persons, their mothers; persons whose desires have been gratified, women; they who have achieved success, them who had rendered aid; they who have crossed a river, the boat (that carried them over); and patients that have been

cured, their physicians. Health, unindebtedness, living at home, companionship with good men, certainty as regards the means of livelihood, and living without fear, these six, O king, conduce to the happiness of men. These six are always miserable, *viz*, the^e envious, the malicious, the discontented, the irascible, the ever-suspicious, and those depending upon the fortunes of others. These six, O king, comprise the happiness of men, *viz*, acquirement of wealth, uninterrupted health, a beloved and a sweet-speeched wife, an obedient son, and knowledge that is lucrative. He that succeedeth in gaining the mastery of the *six** that are always present in the human heart, being thus the master of his senses, never committeth sin and, therefore, never suffereth calamity. These six may be seen to subsist upon other six, *viz*, thieves upon persons that are careless; physicians on persons that are ailing; women, upon persons suffering from lust; priests, upon them that sacrifice; a king, upon persons that quarrel; and lastly, men of learning, upon them that are without it. A king should renounce these seven faults that are productive of calamity, in as much as they are able to effect the ruin of even monarchs firmly established: these are women, dice, hunting, drinking, harshness of speech, severity of punishment, and misuse of wealth. These eight are the immediate indications of a man devoted to destruction, *viz*, hating the Brāhmanas, disputes with Brāhmanas, appropriation of a Brāhmana's possessions, taking the life of a Brāhmana, taking a pleasure in reviling Brāhmanas, grieving to hear the praises of Brāhmanas, forgetting them on ceremonious occasions, and giving vent to spite when they ask for anything. These transgressions a wise man should understand, and understanding, eschew. These eight, O Bhārata, are the very cream of happiness, and these only are attainable here, *viz*, meeting with friends, accession of immense wealth, embracing a son, union for intercourse, conversation with friends in proper times, the advancement of persons belonging to one's own party, the acquisition of what had been anticipated, and respect in society. These eight qualities glorify a man,

* Lust, anger, grief, confusion of intellect, pride, and vanity.—T.

viz, wisdom, high birth, self-restraint, learning, prowess, moderation in speech, gift according to one's power, and gratitude. This house hath nine doors, three pillars, and five witnesses. It is presided over by the soul. That learned man who knoweth all this is truly wise ! O Dhritarāshtra, these ten do not know what virtue is, *viz*, the intoxicated, the inattentive, the raving, the fatigued, the angry, the starving, the hasty, the covetuous, the frightened, and the lustful. Therefore, he that is wise must eschew the company of these. In this connection is cited the old story about what transpired between Sudhanwan and (Prahāda) the chief of the *Asuras* in relation to the latter's son. That king who renounceth lust and anger, who bestoweth wealth upon proper recipients, and is discriminating, learned, and active, is regarded as an authority by all men. Great prosperity attends upon that king who knoweth how to inspire confidence in others, who inflicteth punishment on those whose guilt hath been proved, who is acquainted with the proper measure of punishment, and who knoweth when mercy is to be shown. He is a wise person who doth not disregard even a weak foe ; who proceedeth with intelligence in respect of a foe, anxiously watching for an opportunity ; who doth not desire hostilities with persons stronger than himself ; and who displayeth his prowess in season. That illustrious person who doth not grieve when a calamity hath already come upon him, who exerteth with all his senses collected, and who patiently beareth misery in season, is certainly the foremost of persons, and all his foes are vanquished. He who doth not live away from home uselessly, who doth not make friends with sinful persons, who never outrageth another's wife, who never betrayeth arrogance, and who never committeth a theft or showeth ingratitude or indulgeth in drinking, is always happy. He who never boastfully striveth to attain the three objects of human pursuit, who when asked, telleth the truth, who quarrelleth not even for the sake of friends, and who never becometh angry though slighted, is reckoned as wise. He who beareth not malice towards others but is kind to all, who, being weak, disputeth not with others, who speaketh not arrogantly, and forgiveth a quarrel, is praised

everywhere. That man who never assumeth a haughty mien, who never censureth others praising himself the while, and never addresseth harsh words to others forgetting himself, is ever loved by all. He who raketh not up old hostilities, who behaveth neither arrogantly nor with too much humility, and who even when distressed never committeth an improper act, is considered by respectable men a person of good conduct. He who exulteth not at his own happiness, nor delighteth in another's misery, and who repenteth not after having made a gift, is said to be a man of good nature and conduct. He who desireth to obtain a knowledge of the customs of different countries, of also the languages of different nations, and of the usages of different orders of men, knoweth at once all that is high and low : and wherever he may go, he is sure to gain an ascendancy over even those that are good. The intelligent man who relinquisheth pride, folly, insolence, sinful acts, disloyalty towards the king, crookedness of behavior, enmity with many, and also quarrels with men that are drunk, mad, and wicked, is the foremost of his species. The very gods bestow prosperity upon him who daily practiseth self-restraint, purification, auspicious rites, worship of the gods, expiatory ceremonies, and other rites of universal observance. The acts of that learned man are well conceived and well applied who formeth matrimonial alliances with persons of equal position and not with those that are inferior, who placeth those before him that are more qualified, and who talketh, behaveth and maketh friendships with persons of equal position. He who eateth frugally after dividing the food amongst his dependants, who sleepeth little after working much, and who when solicited giveth away even unto his foes, hath his soul under control, and calamities always keep themselves aloof from him. He whose counsels are well kept and well carried out into practice, and whose acts in consequence thereof are never known by others to injure men, succeedeth in securing even his most trifling objects. He who is intent upon abstaining from injury to all creatures, who is truthful, gentle, charitable, and pure in mind, shineth greatly among his kinsmen like a precious gem of the purest ray having its

origin in an excellent mine. That man who feelth shame even though his faults be not known to any save himself, is highly honoured among all men. Possessed of a pure heart and boundless energy and abstracted within himself, he shineth in consequence of his energy like the very sun. King Pāndu consumed by a (Brāhmana's) curse, had five sons born unto him in the woods that are like five Indras. O son of Ambikā, thou hast brought up those children and taught them everything. They are obedient to thy commands ! Giving them back their just share of the kingdom, O sire, filled with joy, be thou happy with thy sons ! Then, O monarch, thou shalt inspire confidence in both the gods and men ! ”

SECTION XXXIII.

“ Dhritarāshtra said,—‘Tell me what may be done by a person that is sleepless and burning with anxieties, for thou alone amongst us, O child, art versed in both religion and profit ! Advise me wisely, O Vidura ! O thou of magnanimous heart, tell me what thou deemest to be beneficial for Ajātaçatru and what productive of good to the Kurus ! Apprehending future evils, I look back only on my previous guilt : I ask thee with anxious heart ! O learned one, tell me what is exactly in Ajātaçatru's mind !’

“Vidura said,—‘Even if unasked, one should speak truly, whether his words be good or bad, hateful or pleasing, unto him whose defeat one doth not wish. I shall, therefore say, O king, what is for the good of the Kurus. I shall say what is both beneficial and consistent with morality. Listen to me ! Do not, O Bhārata, set thy heart upon means of success that are unjust and improper. A man of intelligence must not grieve if any purpose of his doth not succeed notwithstanding the application of fair and proper means. Before one engageth in an act, one should consider the competence of the agent, the nature of the act itself, and its purpose, for all acts are dependent on these. Considering these one should begin an act, and not take it up on a sudden impulse. He that is wise should either do an act or desist from it fully con-

sidering his own ability, the nature of the act, and the consequences also of success. The king who knoweth not proportion or measure as regards territory, gain, loss, treasury, population, and punishment, cannot retain his kingdom long. He, on the other hand, who is acquainted with the measures of these as prescribed in treatises, being necessarily possessed of the knowledge of religion and profit, can retain his kingdom. A king should not act improperly, thinking that the kingdom has been already his, for tyranny destroyeth kingly prosperity as old age killeth beauty. A fish from temptation devoureth an iron hook concealed within fine meat, without considering the nature of the act or its consequences. He who seeketh prosperity taketh only that which can be taken and which when taken may be digested and may become finally beneficial. He who plucketh unripe fruits from a tree faileth to obtain their savoury juice and spoileth their seeds. He, on the other hand, who plucketh a ripe fruit in season not only enjoyeth its juice but also other fruits to be reproduced from the seeds. As the bee collecteth honey without destroying the flowers, so should a king take taxes from his subjects without injuring them. One should pluck flowers without uprooting the plants, even like a dealer in flowers and not like a preparer of charcoal. What will happen to me if I do it, and what will happen to me if I omit to do it,—having considered this, one should either act or omit to act. Those acts in which individual exertion proves fruitless, should not be commenced. As women do not wish to have eunuchs for husbands, so people do not desire to have him for a ruler whose favour is fruitless and anger impotent. The man that is wise speedily taketh up, without waiting, such acts as are productive of mighty fruits, even though the labor necessary to complete them be very little. The king that looketh on all with sincere and loving eyes, inspireth affection in all his subjects even if he sitteth in silence. Let not the tree bear fruit though covered with blossoms; and even if it should fructify, let it be difficult of ascent; and even if the fruit be unripe let it show itself as ripe. It is by acting in this way that a king is never weakened. Men are always well disposed

towards him who pleaseth all in four ways, *viz*, with heart, eyes, words, and acts. He who is an object of fear to all creatures as a hunter is to beasts of chase, loseth his ascendancy even if he winneth the whole sea-girt earth. As the wind, coming in contact therewith, scattereth a mass of clouds, so a man addicted to evil practices destroyeth by his own acts the kingdom he obtaineth from his ancestors. The earth full of wealth and swelling with prosperity enhanceth the prosperity of that king who practiseth righteousness which is practised by the good from the remotest days. On the other hand, as regards of a king who relinquishing morality practiseth unrighteousness, the earth contracteth in penury like a piece of leather cast into the fire. That energy which is spent in grinding a hostile kingdom should be utilised in looking after one's own kingdom. Virtuously should a kingdom be acquired and virtuously should it be governed; for the prosperity that hath virtue for its foundation, being won, is never lost, nor hath its possessor ever to forsake it. One should extract truths from the ravings of the maniac and the prattlings of children, like gold from stone. A wise man should learn good behaviour, good words, and good acts from every side, like a leader of the *Çila* mode of life picking grains of corn from the field that have been abandoned by the reapers. Kine see through scent, Brāhmanas through the *Vedas*, kings through spies, and other men through eyes. The cow that is difficult to milk is greatly tormented; whereas that one which is easy to milk hath, O king, nothing to suffer. Anything that bendeth without being heated, is never heated; the wood that bendeth of itself is never bent with force. A wise man following this example humbleth himself before one stronger than himself; and he that bendeth before a stronger person boweth down, in fact, unto Indra. Living creatures depend upon the clouds; kings upon ministers; women have husbands for their protectors; and the Brāhmanas have the *Vedas* for their refuge. Virtue is preserved by truthfulness; learning by application; beauty by cleansing the body; high lineage by good character. Corn is preserved by measure; horses, by exercise; kine by constant care; and women, by

tattered clothes. Mere lineage, I think, in the case of one whose behaviour is not good, should command no respect. Even persons that are of low birth should be regarded as respectable if their conduct be so. He that is envious of another's wealth, beauty, might, high lineage, happiness, good fortune, and honours, suffereth a disease that is incurable. He who is afraid of committing improper acts, or of omitting to do what is proper, or of prematurely divulging his projects, should never take that which intoxicates. Pride of learning, of wealth, and of alliances,—these intoxicate men of little sense, while they that are wise always restrain them. Unrighteous persons who may by chance be requested by the righteous to do something for them, regard themselves, after doing very little, as righteous, even though they are widely known as unrighteous. The fact, however, is that the righteous alone are the refuge of the righteous, as, indeed, of those that have controlled their souls, and of those that are wicked. The wicked can never be the refuge of the righteous. One attired in excellent robes prevaieth over an assembly; an owner of kine, over the desire of eating sweets; a possessor of vehicles, over roads; but he that is righteous in behaviour prevaieth over everything. Good behaviour is essential to a man; he that loseth it gaineth nothing by life, wealth, and friends. O bull of the Bharata race, meat prevaieth in the food of the opulent, clarified butter in that of the middle classes; and oil in that of the poor. The food, however, that the poor take is more savoury; for hunger, which is rare among the wealthy, lendeth it relish. It is generally seen in this world that men in the enjoyment of prosperity have no capacity for eating, while the poor, O king, can digest chips of wood! Men of the lower orders are afraid of injury to their lives; those of the middle classes, of death; and good men, of insult. Intoxication of wealth is much more censurable than wine; for a man intoxicated with prosperity, can never be brought to his senses unless he meeteth with a fall. As the stars are affected by the planets, so is this world affected by the senses when they are directed, uncontrolled, to their respective objects. Like the moon during the lighted fortnight, calamities in-

crease in respect of him who is vanquished by the five senses in their natural state which ever lead him towards action. He who wisheth to control his counsellors before controlling his own self, or to subdue his* adversaries before controlling his counsellors, at last succumbs, deprived of strength. He, therefore, who first subdueth his own self regarding it as a foe, never faileth to subdue his counsellors and adversaries at last. Great prosperity waiteth upon him who hath subdued his senses, or controlled his soul, or who is capable of punishing all offenders, or who acteth with judgment, or who is blessed with patience. One's body, O king, is one's car; the soul within is the driver; and the senses are its steeds. Drawn by those excellent steeds when well-trained, he that is wise, pleasantly performeth the journey of life, awake and in peace. As horses that are unbroken and incapable of being controlled, always lead an unskilful driver to destruction in the course of the journey, so one's senses, unsubdued, lead only to destruction. The inexperienced wight who, led by his unsubdued senses, hopeth to extract evil from good and good from evil, necessarily confoundeth misery with happiness. He who, forsaking religion and profit, followeth the lead of his senses, loseth, without delay, prosperity, life, wealth, and wife. He who is the master of riches but not of his senses, certainly loseth his riches in consequence of his want of mastery over his senses. One should seek to know one's self by means of one's own self, controlling one's mind, intellect, and senses, for one's self is one's own friend as, indeed, it is one's own foe. That man who hath conquered self by means of self, hath his self for a friend, for one's self is ever one's friend or foe. Desire and anger, O king, break through wisdom, just as large fish break through a net of thin chords. He who, in this world, regarding both religion and profit, seeketh to acquire the means of success, winneth happiness, possessing all he had sought. He who, without subduing his five inner foes of mental origin, wisheth to vanquish other adversaries, is, in fact, overpowered by the latter. It is seen that many evil-minded kings, owing to want of mastery over their senses, are ruined by acts of their own, occasioned by lust of territory. As

fuel that is wet burneth with that which is dry, so a sinless man is punished equally with the sinful in consequence of constant association with the latter. Therefore, should friendship with the sinful be avoided. He that, from ignorance, faileth to control his five soaring foes having five distinct objects, is overwhelmed by calamities. Guilelessness and simplicity, purity and contentment, sweetness of speech and self-restraint, truth and steadiness,—these are never the attributes of the wicked. Self-knowledge and steadiness, patience and devotion to virtue, competence to keep counsels and charity,—these, O Bhārata, never exist in inferior men. Fools seek to injure the wise by false reproaches and evil speech. The consequence is that by this they take upon themselves the sins of the wise while the latter are freed from their sins by forgiveness. In malice lieth the strength of the wicked; in the criminal code, the strength of kings; in attentions to the weak, that of women; and in forgiveness that of the virtuous. To control speech, O king, is said to be most difficult! It is not easy to hold a long conversation uttering words full of meaning and delightful to the hearers. Well-spoken speech is productive of many beneficial results; and ill-spoken speech, O king, is the cause of evils! A forest pierced by arrows or cut down by hatchets may again grow, but one's heart wounded and censured by ill-spoken words never recovereth. Weapons such as arrows, bullets, and bearded darts, can be easily extracted from the body, but a wordy dagger plunged deep into the heart is incapable of being taken out. Wordy arrows are shot from the mouth; smitten by them one grieveth day and night. A learned man should not shoot such arrows, for do they not touch the very vitals of others? He to whom the gods ordain defeat hath his senses taken away and it is for this that he stoopeth to ignoble deeds. When the intellect becometh dim and destruction is nigh, wrong, looking like right, firmly sticketh to the heart. Thou dost not clearly see it, O bull of the Bharata race, that that clouded intellect hath now possessed thy sons in consequence of their hostility to the Pāndavas. Endued with every auspicious mark and deserving to rule the three worlds, Yudhishtira is

obedient to thy commands ! Let him, O Dhritarāshtra, rule the earth ! To the exclusion of all thy sons Yudhishtira is the foremost of all thy heirs. Endued with energy and wisdom, and acquainted with the truths of religion and profit, Yudhishtira, that foremost of righteous men, hath, O king of kings, suffered much misery out of kindness and simplicity and in order to preserve thy glory ! ”

SECTION XXXIV.

“Dhritarāshtra said,—‘O thou of great intelligence, tell me again words such as these, consistent with religion and profit. My thirst for hearing them is not quenched. What thou sayest is charming ! ’ ”

“Vidura said,—‘Ablution in all the holy spots and kindness to all creatures,—these two are equal. Perhaps, kindness to all creatures surpasseth the former. O master, show kindness unto all thy sons, for by that winning great fame in this world thou wilt have heaven hereafter. As long as a man’s good deeds are spoken of in this world, so long, O tiger among men, is he glorified in heaven. In this connection is cited an old history about the conversation between Virochana and Sudhanwan, both suitors for Keçini’s hand. Once on a time, O king, a maiden of the name of Keçini, unrivalled for beauty, moved by the desire of obtaining a good husband, resolved to choose her lord in *Swayamvara*. Then one of the sons of Diti, Virochana by name, went to that spot, desirous of obtaining the maiden. Beholding that chief of the *Dakṣiṇas*, Keçini addressed him, saying,—Are Brāhmanas superior, O Virochana, or are the sons of Diti superior ? And why also should not Sudhanwan sit on the sofa ?—Virochana said,—Sprung from Prajāpati himself, we, O Keçini, are the best and at the top of all creatures, and this world is ours without doubt ! Who are the gods and who the Brāhmanas ?—Keçini said,—We will, O Virochana, stay here in this very pavilion. Sudhanwan will come here on the morrow, and let me see both of you sitting together !—Virochana said,—O amiable and timid girl, I will do what thou sayest ! Thou

wilt behold Sudhanwan and myself met together in the morning!—'

"Vidura continued,—'When the night had passed away and the solar disc had risen, Sudhanwan, O best of kings, came to that place where, O master, Virochana was waiting with Keçini. And Sudhanwan saw there both Prahrāda's son and Keçini. And beholding the Brāhmana arrived, Keçini, O bull of the Bharata race, rising up from hers offered him a seat, water to wash his feet, and the *Arghya*. And asked by Virochana (to share his seat) Sudhanwan said,—O son of Prahrāda, I touch thy excellent golden seat! I cannot, however, suffer myself to be regarded as thy equal, and sit on it with thee!—Virochana said,—A piece of wooden plank, an animal skin, or a mat of grass or straw,—these only, O Sudhanwan, are fit for thee! Thou deservest not, however, the same seat with me!—Sudhanwan said,—Father and son, Brāhmanas of equal age and equal learning, two Kshatriyas, two Vaiçyas, and two Cudras, can sit together on the same seat. Except these, no others can sit together. Your father used to pay his regards to me, taking a seat lower than that occupied by me! Thou art a child, brought up in every luxury at home and understandest nothing!—Virochana said,—Staking all the gold, kine, horses, and every other kind of wealth that we have among the *Asuras*, let us, O Sudhanwan, ask them this question that are able to answer.—Sudhanwan said,—Let alone your gold, kine, and horses, O Virochana! Making our lives the forfeit, we will ask them this question that are competent!—Virochana said,—Wagering our lives where shall we go? I will not appear before any of the gods and never before any among men!—Sudhanwan said,—Having wagered our lives, we will approach thy father, for he, Prahrāda, will never say an untruth even for the sake of his son!—'

"Vidura continued,—'Having thus laid a wager, Virochana and Sudhanwan, both moved by rage, proceeded to that place where Prahrāda was. And beholding them together, Prahrāda said,—These two who had never before been companions are now seen together, coming hither by the same road, like two

angry snakes. Have ye now become companions,—ye who were never companions before? I ask thee, O Virochana, has there been friendship between thee and Sudhanwan?—Virochana said,—There is no friendship between me and Sudhanwan. On the other hand, we have both wagered our lives. O chief of the *Asuras*, I shall ask thee a question, do not answer it untruly!—Prahṛāda said,—Let water, and honey and curds, be brought for Sudhanwan. Thou deservest our worship, O Brāhmana! A white and fat cow is ready for thee!—Sudhanwan said,—Water, and honey and curds, have been presented to me on my way hither. I shall ask thee a question, Prahṛāda! Answer it truly! Are Brāhmanas superior, or is Virochana superior?—Prahṛāda said,—O Brāhmana, this one is my only son! Thou also art present here in person! How can one like us answer a question about which ye two have quarreled?—Sudhanwan said,—Give unto thy son thy kine and other precious wealth that thou mayst have, but, O wise one, thou shouldst declare the truth when we two are disputing about it!—Prahṛāda said,—Where doth that misuser of his tongue live, O Sudhanwan, who answereth not, truly or falsely, a question that is put to him? I ask thee this!—Sudhanwan said,—The person that misuseth his tongue hath that night for his which a wife passeth who beholdeth her husband sleeping in the arms of a co-wife, or which cometh upon a person who hath lost at dice, or which is his who is weighted down with an unbearable load of anxieties. Such a man hath also to stay starving outside the city-gates, his admission barred. Indeed, he that giveth false evidence is destined to always see his foes. He that speaketh a lie on account of an animal, casteth from heaven five of his sires in the ascending order. He that speaketh a lie on account of a cow, casteth from heaven ten of his ancestors. A lie on account of a horse, causeth the downfall of a hundred, and a lie on account of a human being, the downfall of a thousand of one's sires in the ascending order. An untruth on account of gold ruineth the members of one's race both born and unborn, while an untruth for the sake of land ruineth everything. Therefore, never speak an untruth for the sake of

land!—Prahṛāda said,—Angiras is superior to myself, and Sudhanwan is superior to thee, O Virochana! The mother also of Sudhanwan is superior to thy mother; therefore, thou, O Virochana, hath been vanquished by Sudhanwan! This Sudhanwan is now the master of thy life! But, O Sudhanwan, I wish that thou shouldst grant Virochana his life!—Sudhanwan said,—Since, O Prahṛāda, thou hast preferred virtue and hast not, from temptation, said an untruth, I grant thy son his life that is dear! So here is thy son Virochana, O Prahṛāda, granted by me to thee! He shall, however, have to wash my feet in the presence of the maiden Keçini!—'

“Vidura continued,—‘For these reasons, O king of kings, it behoveth thee not to say an untruth for the sake of land! Saying an untruth from affection for thy son, O, hurry not to destruction with all thy children and counsellors! The gods do not protect men, taking up clubs in their hands after the manner of herdsmen. Unto them, however, they wish to protect, they grant intelligence. There is no doubt that one’s objects meet with success in proportion to the attention he directs to righteousness and morality. The *Vedas* never rescue from sin a deceitful person living by falsehood. On the other hand, they forsake him while he is on his death-bed,† like newly fledged birds forsaking their nests. Drinking, quarrels, enmity with large numbers of men, connubial disputes, intestine dissensions, disloyalty to the king, sexual brawls,—

* Some idea of the extreme terseness of passages like these in the original may be had from the following word for word reproduction:—“Upon an animal-lie five are ruined; ten are ruined upon a cow-lie; hundred are ruined upon a horse-lie; thousand upon a man-lie; born and unborn are ruined upon a lie for gold being spoken; and every thing is ruined upon an earth-lie. An earth-lie should never be spoken!” Such linguistic or philological reproductions, however, of whatever value to specialists, would generally be unintelligible to the majority of readers. I have accordingly expanded the passages a little.—T.

† For *Anta-kāle* some texts read *Alpa-kāle*. The former reading (which I adopt) is unquestionably more poetic, even if *Alpa-kāle* here can have any meaning.—T.

these and all paths that are sinful, should, it is said, be avoided. A palmist, a thief turned into a merchant, a fowler, a physician, an enemy, a friend, and a mime,—these seven are incompetent as witnesses. An *Agnihotra* performed from motives of pride, abstention from speech practised from similar motives, study and sacrifice from the same motives,—these four, of themselves innocent, become terrible when practised unduly. One that setteth fire to a dwelling house, an administerer of poison, a pander, a vendor of the *Soma* juice, a maker of arrows, an astrologer, one that injureth friends, an adulterer, one that causeth abortion, a violater of his preceptor's bed, a Brāhmana addicted to drink, one that is sharp-speeched, a raker of old sores, an athiest, a reviler of the *Vedas*, a taker of bribes, one whose investiture with the sacred thread has been delayed beyond the prescribed age, one that secretly slayeth cattle, and one that slayeth him who prayeth for protection,—these all are reckoned as equal in turpitude to slayers of Brāhmanas. Gold is tested by fire; a well-born person, by his deportment; an honest man, by his conduct. A brave man is tested during a season of panic; he that is self-controlled, in times of poverty; and friends and foes, in times of calamity and danger. Decrepitude destroyeth beauty; hope, patience; death, life; envy, righteousness; anger, prosperity; companionship with the low, good behaviour; lust, modesty; and pride, everything. Prosperity taketh its birth in good deeds, groweth in consequence of activity, driveth its roots deep in consequence of skill, and acquireth stability owing to self-control. Wisdom, good lineage, self-control, acquaintance with the scriptures, prowess, absence of garrulity, gift to the extent of one's power, and gratefulness,—these eight qualities shed a lustre upon their possessor. But, O sire, there is one endowment which alone can cause all these attributes to come together. The fact is, when the king honoreth a particular person, the royal favor can cause all these attributes to shed their lustre (on the favorite.) Those eight, O king, in the world of men are indications of heaven. Of the eight (mentioned below) four are inseparably connected with the good, and four others are always followed by the

good. The first four which are inseparably connected with the good, are sacrifice, gift, study, and asceticism, while the other four that are always followed by the good, are self-restraint, truth, simplicity, and abstention from injury to all.

“Sacrifice, study, gift, asceticism, truth, forgiveness, mercy, and contentment’ constitute the eight different paths of righteousness. The first four of these may be practised from motives of pride, but the last four can exist only in those that are truly great. That is no assembly where there are no old men, and they are not old who do not declare what morality is. That is not morality which is separated from truth, and that is no truth which is fraught with deceit. Truth, beauty, acquaintance with the scriptures, knowledge, high birth, good behaviour, strength, wealth, bravery, and capacity for varied talk,—these ten are of heavenly origin. A sinful person, by committing sin, is overtaken by evil consequences. A virtuous man, by practising virtue, reapeth great happiness. Therefore, a man should, rigidly resolved, abstain from sin. Sin, repeatedly perpetrated, destroyeth intelligence; and the man who hath lost intelligence repeatedly committeth sin. Virtue, repeatedly practised, enhanceth intelligence; and the man whose intelligence hath increased, repeatedly practiseth virtue. The virtuous man, by practising virtue, wendeth to regions of blessedness. Therefore, a man should, firmly resolved, practise virtue. He that is envious, he that injureth others deeply, he that is cruel, he that constantly quarreleth, he that is deceitful, soon meeteth with great misery for practising these sins. He that is not envious and is possessed of wisdom, by always doing what is good, never meeteth with great misery. On the other hand, he shineth everywhere. He that draweth wisdom from them that are wise, is really learned and wise. And he that is wise, by attending to both virtue and profit, succeedeth in attaining to happiness. Do that during the day which may enable thee to pass the night in happiness; and do that during eight months of the year which may enable thee to pass the season of rains happily. Do that during youth which may ensure a happy old age; and do that during thy whole life here which may enable thee to live happily hereafter. The

wise applaud that food which hath been digested, that wife whose youth hath passed away, that hero who hath gained a battle, and that ascetic who hath been crowned with success. The hole that is sought to be stopped by wealth acquired wrongfully, remaineth unstopped, while new ones appear in other places. The preceptor controlleth them whose souls are under their own control ; the king controlleth persons that are wicked ; while they that sin secretly have their controller in Yama the son of Vivaswat. The greatness of *Rishis*, of rivers, of river-banks, of high-souled men, and of woman's wickedness, cannot be conceived. O king, he that is devoted to the worship of the Brāhmanas, he that giveth away, he that behaveth righteously towards his relatives, and the Kshatriya that behaveth nobly, rule the earth for ever. He that is possessed of bravery, he that is possessed of learning, and he that knows how to protect others,—these three are always able to pluck flowers of gold from the earth. Of acts, those accomplished by intelligence are first ; those accomplished by the arms, second ; those by the thighs,* bad ; and those by bearing weights upon the head, the very worst. Reposing the cares of thy kingdom on Duryodhana, on Cakuni, on the foolish Dusçāsana, and on Karna, how canst thou hope for prosperity ? Possessed of every virtue, the Pāndavas, O bull of the Bharata race, depend on thee as their father. O, repose thou on them as thy sons ! ”

SECTION XXXV.

“Vidura said,—In this connection is cited the old story of the discourse between the son of Atri and the deities called *Sāddhyas* as heard by us. In days of old the deities known by the name of *Sāddhyas* questioned the highly wise and great *Rishi* of rigid vows (the son of Atri), while the latter was wandering in the guise of one depending on eleemosynary charity for livelihood. The *Sāddhyas* said,—We are, O great *Rishi*, deities known as *Sāddhyas*. Beholding thee, we are

* Secret means, as explained by Nilkantha.—T

unable to guess who thou art! It seemeth to us, however, that thou art possessed of intelligence and self-control in consequence of acquaintance with the scriptures. It, therefore, becometh thee to discourse to us in magnanimous words fraught with learning!—The mendicant *Rishi* answered,—Ye immortals, it hath been heard by me that untying all the knots in the heart by the aid of tranquillity, and mastery over all the passions, and observance of true religion, one should regard both the agreeable and the disagreeable like his own self. One should not return the slanders or reproaches of others, for the pain only that is felt by him who beareth silently, consumeth the slanderer; and he that beareth, succeedeth also in appropriating the virtues of the slanderer. Indulge not in slanders and reproaches. Do not humiliate and insult others. Quarrel not with friends. Abstain from companionship with those that are vile and low. Be not arrogant and ignoble in conduct. Avoid words that are harsh and fraught with anger. Harsh words burn and scorch the very vitals, bones, heart, and sources of life, of men. Therefore, he that is virtuous, should always abstain from harsh and angry words. That worst of men, of harsh and wrathful speech, who pierceth the vitals of others with wordy thorns, beareth hell in his tongue, and should ever be regarded as a dispenser of misery to men. The man that is wise, pierced by another's wordy arrows, sharp-pointed and blazing like fire or the sun, should, even if deeply wounded and burning with pain, bear them patiently, remembering that the slanderer's merits become his. He that waiteth upon one that is good or upon one that is wicked, upon one that is possessed of ascetic merit or upon one that is a thief, soon taketh his color from that companion of his, like a cloth from the dye in which it is soaked. The very gods desire his company who, stung with reproach, returneth it not himself nor causeth others to return it, or who, struck himself, doth not himself return the blow nor causeth others to do it, and who wisheth not the slightest injury to him that injureth him. Silence, it is said, is better than speech; if speak you must, then it is better to say the truth; if truth is to be said, it is better to say what is agreeable: and if what is agreeable is to

be said, then it is better to say what is consistent with morality. A man becometh exactly like him with whom he liveth, or like him whom he regardeth, or like that which he wisheth to be. One is freed from those things from which one abstaineth, and if one abstaineth from everything, he hath not to bear even the least misery. Such a man neither vanquisheth others nor is vanquished by others. He never injureth nor opposeth others. He is unmoved by praise or blame. He neither grieveth nor joyeth. That man is regarded as the first of his species who wisheth for the prosperity of all and never setteth his heart on the misery of others, who is truthful in speech, humble in behaviour, and hath all his passions under control. That man is regarded as middling who never consoleth others by saying what is not true ; who giveth having promised ; and who keepeth an eye over the weaknesses of others. These, however, are the indications of a bad man, *viz*, incapacity to be controlled, liability to be afflicted by dangers, openness to give way to wrath, ungratefulness, inability to become another's friend, and wickedness of heart. He also is the worst of men who is dissatisfied with any good that may come to him from others, who is suspicious of his own self, and who driveth away from himself all his (true) friends. He that desireth prosperity to himself should wait upon them that are good, and at times upon them that are indifferent, but never upon them that are bad. He that is wicked earneth wealth, it is true, by putting forth his strength, by constant effort, by intelligence, and by prowess ; but he can never win honest fame, nor can he acquire the virtues and deportment of families that are high (in any of which he may be born).'

“Dhritarāshtra said,—‘The gods, they that regard both virtue and profit without swerving from either, and they that are possessed of great learning, express a liking for high families. I ask thee, O Vidura, this question,—what are those families that are called high ?’

“Vidura said,—‘Asceticism, self-restraint, the *Vedas*, knowledge, sacrifices, pure marriages, and gifts of food,—those families in which *these* seven exist or are practised duly, are

regarded as high. Theirs are high families who deviate not from the right course, whose deceased ancestors are never pained (by witnessing the wrong-doing of their descendants), who cheerfully practise all the virtues, who desire to enhance the pure fame of the line in which they are born, and who avoid every kind of falsehood. Families that are high fall off and become low owing to the absence of sacrifices, impure marriages, abandonment of the *Vedas*, and insults offered to *Brāhmanas*. High families fall off and become low owing to their members disregarding or speaking ill of *Brāhmanas*, or to the misappropriation, O *Bhārata*, of what had been deposited with them by others. Those families that are possessed of members, wealth, and kine, are not regarded as families if they be wanting in good manners and conduct, while families wanting in wealth but distinguished by manners and good conduct are regarded as such and win great reputation. Therefore, should good manners and conduct be cherished with care, for, as regards wealth, it cometh or goeth. He that is wanting in wealth is not really wanting, but he that is wanting in manners and conduct is really wanting. Those families that abound in kine and other cattle and the produce of the field, are not really worthy of regard and fame if they be wanting in manners and conduct. Let none in our race be a fomentor of quarrels, none serve a king as minister, none steal the wealth of others, none provoke intestine dissensions, none be deceitful or false in behaviour, and none eat before serving the *Rishis*, the gods, and guests. He in our race who slayeth *Brāhmanas*, or entertaineth feelings of aversion towards them, or impedeth or otherwise injureth agriculture, doth not deserve to mix with us. Straw (for a seat), ground (for sitting upon), water (to wash the feet and face), and, fourthly, sweet words,—these are never wanting in the houses of the good. Virtuous men devoted to the practice of righteous acts, when desirous of entertaining (guests), have these things ready for being offered with reverence. As the *Syandana** tree, O king, though thin, is competent to bear weights which timbers of other trees

* *Dalbergia ougeinensis*.—T.

(much thicker) cannot, so they that belong to high families are always able to bear the weight of great cares which ordinary men cannot. He is no friend whose anger inspireth fear, or who is to be waited upon fearfully. He, however, on whom one can repose confidence as on a father, is a true friend. Other friendships are nominal connections. He that beareth himself as a friend, even though unconnected by birth or blood, is a true friend, a real refuge, and a protector. He whose heart is unsteady, or who doth not wait upon the aged, or who is of a restless disposition, cannot make friends. Success (in the attainment of objects) forsaketh the person whose heart is unsteady, or who hath no control over his mind, or who is a slave of his senses, like swans forsaking a tank whose waters have dried up. They that are of weak minds suddenly give way to anger and are gratified without cause, even like clouds that are so inconstant. The very birds of prey abstain from touching the dead bodies of those who, having been served and benefited by friends, show ingratitude to the latter. Beest thou poor or beest thou rich, thou shouldst worship thy friends. Until also some service is asked, the sincerity or otherwise of friends cannot be known. Sorrow killeth beauty; sorrow killeth strength; sorrow killeth the understanding; and sorrow bringeth on disease. Grief, instead of helping the acquisition of its object, drieth up the body, and maketh one's foes glad. Therefore, do not yield to grief. Men repeatedly die and are reborn; repeatedly wither and grow; repeatedly ask and are asked; repeatedly lament and are lamented. Happiness and misery, plenty and want, gain and loss, life and death, are shared by all in due order. Therefore, he that is self-controlled should neither joy nor repine. The six senses are always restless. Through those amongst them that predominate, one's understanding escapeth in proportion to the strength they assume, like water from a pot through its holes.'

“Dhritarāshtra said,—‘King Yudhishtira who is like a flame of fire, has been deceived by me. He will surely exterminate in battle all my wicked sons! Everything, therefore, seems to me to be fraught with danger, and my mind is

full of anxiety. O thou of great intelligence, tell me such words as may dispell my anxiety!"

"Vidura said,—'O sinless one, in nothing else than knowledge and asceticism, in nothing else than restraining the senses, in nothing else than complete abandonment of avarice, do I see thy good! Fear is dispelled by self-knowledge; by asceticism one winneth what is great and valuable; by waiting upon superiors learning is acquired; and peace is gained by self-restraint. They that desire salvation without having acquired the merit attainable by gifts, or that which is attainable by practising the ritual of the *Vedas*, sojourn through life, freed from anger and aversion. The happiness that may be derived from a judicious course of study, from a battle fought virtuously, from ascetic austerities performed rigidly, always increaseth at the end. They that are no longer in peace with their relatives, obtain no sleep even if they have recourse to well-made beds. Nor do they, O king, derive any pleasure from women or the laudatory hymns of bards and eulogists. Such persons can never practise virtue. Happiness can never be theirs in this world. Honors can never be theirs, and peace hath no charms for them. Counsels that are for their benefit please them not. They never acquire what they have not, nor succeed in retaining what they have. O king, there is no other end for such men save destruction. As milk is possible in kine, asceticism in Brāhmanas, and inconstancy in women, so fear is possible from relatives. Numerous thin threads of equal length, collected together, are competent to bear, from strength of numbers, the constant rolling of the shuttle-cock over them. The case is even so with relatives that are good. O bull of the Bharatā race, separated from one another, burning brands produce only smoke; but brought together they blaze forth into a powerful flame. The case is even so, O Dhritarāshtra, with relatives. They, O Dhritarāshtra, who tyrannise over Brāhmanas, women, relatives, and kine, soon fall off their stalks like fruits that are ripe. A tree that stands singly, though gigantic and strong and deep-rooted, hath its trunk soon smashed and twisted by a mighty wind. Those trees, however, that stand erect, growing close together, are com-

petent to resist winds more violent still, owing to mutual dependence. Thus he that is single, however endowed with all the virtues, is regarded by foes as capable of being vanquished like an isolated tree by the wind. Relatives again, in consequence of mutual dependence and mutual aid, grow together, like lotus stalks in a lake. These must never be slain, *viz.* Brāhmanas, kine, relatives, children, women, those whose food is eaten, and those also that yeild asking for protection. O king, without wealth no good quality can show itself in a person. If, however, thou art in health, thou canst achieve thy good, for he is dead who is unhealthy and ill. O king, anger is a kind of bitter, pungent, acrid, and hot drink, painful in its consequences. It is a kind of headache not born of any physical illness. They that are unwise can never swallow it up. Do thou, O king, swallow it up and obtain peace! They that are tortured by disease have no liking for enjoyments, nor do they desire any happiness from wealth. The sick, however, filled with sorrow, know not what happiness is or what the enjoyments of wealth are. Beholding Draupadi won at dice, I told thee before, O king, these words,—*They that are honest avoid deceit in play. Therefore, stop Duryodhana!*—Thou didst not, however, act according to my words. That is not strength which is opposed to softness. On the other hand, strength mixed with softness constitutes true policy which should ever be pursued. That prosperity which is dependent on crookedness alone is destined to be destroyed. That prosperity, however, which depends on both strength and softness, descends to sons and grandsons intact. Let, therefore, thy sons cherish the Pāndavas, and Pāndavas also cherish thy sons. O king, let the Kurus and the Pāndavas, both having same friends and same foes, live together in happiness and prosperity! Thou art, today, O king, the refuge of the sons of Kuru. Indeed, the race of Kuru, O Ājamida, is dependent on thee! O sire, preserving thy fame unsullied, cherish thou the children of Prithā afflicted as they are with the sufferings of exile! O descendant of Kuru, make peace with the sons of Pāndu! Let not thy foes discover thy holes! They all, O god among men, are

devoted to truth ! O king of men, withdraw Duryodhana from his ways ! ”

SECTION XXXVI.

“ Vidura said,—‘O son of Vichitravirya, Manu the son of the Self-create, hath, O king, spoken of the following seven and ten kinds of men as those that strike empty space with their fists, or seek to bend the vapoury bow of Indra in the sky, or desire to catch the intangible rays of the sun. These seven and ten kinds of foolish men are as follows :—he who seeketh to control a person that is incapable of being controlled ; he who is content with small gains ; he who humbly pays court to enemies ; he who seeks to restrain women ; he who asketh him for gifts who should never be asked ; he who boasteth, having done anything ; he who, born in a high family, perpetrates an improper deed ; he who being weak always wages hostilities with one that is powerful ; he who talketh to a person listening scoffingly ; he who desireth to have that which is unattainable ; he who, being a father-in-law, jesteth with his daughter-in-law ; he who boasteth, having his alarms dispelled by his daughter-in-law ; he who scattereth his own seeds in another’s field ; he who speaketh ill of his own wife ; he who having received anything from another sayeth that he doth not remember it ; he who, having given away anything in words in holy places, boasteth at home when asked to make good his words ;* and he who striveth to prove the truth of what is false. The messengers of Yama, with nooses in hand, drag those persons to hell. One should behave towards another just as that other behaveth towards him. Even this is consistent with policy. One should behave deceitfully towards him that behaveth deceitfully, and honestly towards him that is honest in his behaviour. Old age killeth beauty ; patience,

* Hindoo pilgrims frequently give away lands and money at holy shrines which gifts, however, are not completed till the givers return home and execute deeds in the case of land and actually pay over in the case of morables.—T.

hope ; death, life ; the practice of virtue, worldly enjoyments ; lust, modesty ; companionship with the wicked, good behaviour ; anger, prosperity ; and pride, everything.'

" Dhritarāshtra said,—'Man hath been spoken of in all the *Vedas* as having hundred years for the period of his life. For what reason then, do not all men attain the allotted period ?'

" Vidura said,—' Excess of pride, excess in speech, excess in eating, anger, the desire of enjoyment, and intestine dissensions,—these, O king, are six sharp swords that cut off the period of life allotted to creatures. It is these which kill men, and not death. Knowing this, blessed be thou !'

" 'He who appropriates to himself the wife of one who hath confided in him, he who violates the bed of his preceptor, that Brāhmana, O Bhārata, who becomes the husband of a *Çudra* woman or drinks wines, he who commands Brāhmanas or becometh their master or taketh away the lands that support them, and he who taketh the lives of those who yeild asking for protection, are all guilty of the sin of slaying Brāhmanas. The *Vedas* declare that contact with these require expiation. He that accepts the teachings of the wise, he that is acquainted with the rules of morality, he that is liberal, he that eateth having first dedicated the food to the gods and *Pitris*, he that envieth none, he that is incapable of doing anything that injureth others, he that is grateful, truthful, humble, and learned, succeedeth in attaining to heaven.

" 'They are abundant, O king, that can always speak agreeable words. The speaker, however, is rare, as also the hearer, of words that are disagreeable but medicinal. That man who, without regarding what is agreeable or disagreeable to his master but keeping virtue alone in view, sayeth what is unpalatable but medicinal, truly addeth to the strength of the king. For the sake of the family a member may be sacrificed ; for the sake of the village, a family may be sacrificed ; for the sake of a kingdom a village may be sacrificed ; and for the sake of one's soul, the whole earth may be sacrificed. One should protect his wealth in view of the calamities that may overtake him ; by his wealth one should protect his wives and by

both his wealth and wives one should protect his own self. From very olden times it hath been seen that gambling provoketh quarrels. Therefore, he that is wise, should not resort to it even in jest. O son of Pratipa, at the time of that gambling match I told thee, O king,—*This is not proper.* But, O son of Vichitravirya, like medicine to a sick man, those words of mine were not agreeable to thee! O king, thou desirest to vanquish the sons of Pāndu who are even as peacocks of variegated plumage by means of thy sons who are all as crows! Forsaking lions thou art for protecting jackals! O king, when the time cometh thou wilt have to grieve for all this. That master, O sire, who doth not give vent to his displeasure with devoted servants zealously pursuing his good, enlisteth the confidence of his servants. In fact, the latter adhere to him even in distress. By confiscating the grants to one's servants or stoping their pay, one should not seek to amass wealth, for even affectionate counsellors, deprived of their means of life and enjoyment, turn against him and leave him (in distress). Reflecting first on all intended acts and adjusting the wages and allowances of servants with his income and expenditure, a king should make proper alliances, for there is nothing that cannot be accomplished by alliances. That officer who fully understandeth the intentions of his royal master dischargeth all duties with alacrity, and who respectable himself and devoted to his master always telleth what is for his master's good, and who is fully acquainted with the extent of his own might and with that also of those against whom he may be employed, should be regarded by the king as his second self. That servant, however, who commanded (by his master) disregardeth the latter's injunctions, and who enjoined to do anything refuseth to submit, proud as he is of his own intelligence and given to arguing against his master, should be got rid of without the least delay. Men of learning say that a servant should be endued with these eight qualities, *viz.*, absence of pride, ability, absence of procrastination, kindness, cleanliness, incorruptibility, birth in a family free from the taint of disease, and weightiness of speech. No man should

confidently enter an enemy's house after dusk even with notice. One should not at night lurk in the yard of another's premises, nor should one seek to enjoy a woman to whom the king himself might make love. Never set thyself against the conclusion to which a person hath arrived who keepeth low company and who is in the habit of consulting all he meeteth. Never tell him,—*I do not believe thee*,—but assigning some reason send him away on a pretext. A king who is exceedingly merciful, a woman of lewd character, the servant of a king, a son, a brother, a widow having an infant son, one serving in the army, and one that hath suffered great losses, should never engage in pecuniary transactions of lending or borrowing. These eight qualities shed a lustre on men, *viz*, wisdom, high lineage, acquaintance with scriptures, self-restraint, prowess, moderation in speech, gift to the extent of one's power, and gratefulness. These high qualities, O sire, are necessarily brought together by one only endowment. When the king favors a person, that incident (of royal favor) bringeth on all the others and holdeth them together.* He that performeth ablutions winneth these ten, *viz*, strength, beauty, a clear voice, capacity to utter all the alphabetical sounds, delicacy of touch, fineness of scent, cleanliness, gracefulness, delicacy of limbs, and beautiful women. He that eateth sparingly winneth these six, *viz*, health, long life, and ease; his progeny also becometh healthy, and nobody reproacheth him with gluttony. One should not give shelter to these in his house, *viz*, one that always acteth improperly, one that eateth much, one that is hated by all, one that is exceedingly deceitful, one that is cruel, one that is ignorant of the proprieties of time and place, and one that dresseth indecently. A person, however distressed, should never solicit for alms a miser, or one that speaketh ill of others, or one that is unacquainted with the scriptures, or a dweller in the woods, or one that is cunning, or one that

* The sense seem to be that a royal favorite is necessarily invested with the eight qualities named, and the latter, in the case of such a person, instead of king natural are only accidental attributes. Nilkantha takes it to be a covert allusion to the impropriety of trusting Karna.—T.

doth not regard persons worthy of regard, or one that is cruel, or one that habitually quarrels with others, or one that is ungrateful. A person should never wait upon these six worst of men, *viz.* one that is a *foe*,* one that always errs, one that is wedded to falsehood, one that is wanting in devotion to the gods, one that is without affection, and one that always regards himself competent to do everything. One's purposes depend (for their success) on means; and means are dependent again on the nature of the purposes (sought to be accomplished by them). They are intimately connected with each other so that success depends on both. Begetting sons and rendering them independent by making some provision for them, and bestowing maiden daughters on eligible persons, one should retire to the woods, and desire to live as a *Muni*. One should, for obtaining the favors of the Supreme Being, do that which is for the good of all creatures as also for his own happiness, for it is this which is the root of the success of all one's objects. What anxiety hath he for a livelihood that hath intelligence, energy, prowess, strength, alacrity, and perseverance?

“Behold what the evils are of a rupture with the Pāndavas which would sadden the very gods with Cakra! These are, first, enmity between them that are all thy sons; secondly, a life of continued anxiety; thirdly, the loss of the fair fame of the Kurus; and lastly, the joy of those that are thy enemies! The wrath of Bhishma, of thine, O thou of the splendour of Indra, of Drona, and of king Yudhishtira, will consume the whole world like a comet of large proportions falling transversely on the earth! Thy century of sons and Karna and the sons of Pāndu can together rule the vast earth with her belt of seas. O king, the Dhārtarāshtras constitute a forest of which the Pāndavas are, I think, tigers. O, do not cut down that forest with its tigers! O, let not the

* *Sanklisha-karmānam* is explained by Nilkantha to mean *foe*. There are Six kinds of foes, *viz.* he that setteth fire to one's dwelling, he that giveth poison, he that approaching another with evil intent weapon in hand, he that robbeth one of one's wealth, he that robbeth one of one's friend, and lastly he that ravisheth one's wife.—T.

tigers be driven from that forest! There can be no forest without tigers, and no tigers without a forest. The forest shelters the tigers and the tigers guard the forest!

“They that are sinful never seek so much to ascertain the good qualities of others as to ascertain their faults. He that desires the highest success in all matters connected with worldly profit, should from the very beginning practise virtue, for true profit is never separated from heaven. He whose soul hath been dissociated from sin and firmly fixed on virtue, hath understood all things in their natural and adventitious states. He that followeth virtue, profit, and desire, in proper seasons, obtaineth, both here and hereafter, a combination of all three. He that restraineth the force of both anger and joy, and never, O king, loseth his senses under calamities, winneth prosperity. Listen to me, O king! Men are said to have *five* different kinds of strength. Of these, the strength of arms is regarded to be of the most inferior kind. Blessed be thou, the acquisition of good counsellors is regarded as the second kind of strength. The wise have said that the acquisition of wealth is the third kind of strength. The strength of birth, O king, which one naturally acquireth from one's sires and grandsires, is regarded as the fourth kind of strength. That, however, O Bhārata, by which all these are won, and which is the foremost of all kinds of strength, is called the strength of the intellect. Having provoked the hostility of a person who is capable of inflicting great injury on a fellow creature, one should not gather assurance from the thought that one liveth at a distance from the other. Who that is wise can place his trust on women, kings, serpents, his own master, enemies, enjoyments, and period of life? There are no physicians nor medicines for him that hath been struck by the arrow of wisdom. In the case of such a person neither the *mantras* of *homa*, nor auspicious ceremonies, nor the *mantras* of the *Atharva Veda*, nor any of the antidotes of poison, are of any efficacy. Serpents, fire, lions, and consanguineous relatives,—none of these, O Bhārata, should be disregarded by a man, for all these are possessed of great power. Fire is a thing of great energy in this world. It lurketh in wood,

and never consumeth it till it is ignited by others. That very fire, when brought out by friction, consumeth by its energy not only the wood in which it lurked but also an entire forest and many other things. Men of high lineage are just like fire in energy. Endued with forgiveness, they betray no outward symptoms of wrath and are quiet like fire in wood. Thou, O king, with thy sons, art possessed of the virtue of creepers, and the sons of Pāndu are regarded as *Çāla* trees. A creeper never groweth unless there is a large tree to twine round. O king, O son of Ambikā, thy son is as a forest. O sire, know that the Pāndavas are the lions of that forest. Without its lions the forest is doomed to destruction, and lions also are doomed to destruction without the forest (to shelter them).

SECTION XXXVII.

Vidura said,—‘The heart of a young man, when an aged and venerable person cometh to his house (as a guest), soareth aloft. By advancing forward and saluting him, he getteth it back.* He that is self-controlled, first offering a seat, and bringing water and causing his guest’s feet to be washed and making the usual enquiries of welcome, should then speak of his own affairs, and taking everything into consideration, offer him food. The wise have said that that man liveth in vain in whose dwelling a Brāhmana conversant with *mantras* doth not accept water, honey and curds, and kine, from fear of being unable to appropriate them or from the miserliness and unwillingness with which the gifts are made. A physician, a maker of arrows, one that hath given up the vow of *Brahmacharya* before it is complete, a thief, a crooked-minded man, a Brāhmana that drinks, one that causeth miscarriage, one that liveth by serving in the army, and one that selleth the *Vedas*, when arrived as a guest, however undeserving he may be of even the offer of water, should be regarded (by a house-holder) as

* The sense seems to be that the heart of a young householder on such occasions is in a flutter. He obtaineth no peace till he is able to accord a proper reception to the venerable guest.—T.

exceedingly dear. A Brāhmana should never be a seller of salt, of cooked food, curds, milk, honey, oil, clarified butter, sessame, meat, fruits, roots, potherbs, dyed cloths, all kinds of perfumery, and treacle. He that never giveth way to anger, he that regardeth pieces of mud, stone, and gold as all of the same value, he that is superior to grief, he that is no longer in need of friendship and quarrels, he that disregardeth both praise and blame, and he that standeth aloof from both what is agreeable and disagreeable like one perfectly withdrawn from the world, is a real *Yogin* of the *Bhikshu* order. That virtuous ascetic liveth on rice growing wild, or roots, or potherbs, who hath his soul under control, who carefully keepeth his fire for worship, and dwelling in the woods is always regardful of guests, is, indeed, the foremost of his brotherhood. Having wronged an intelligent person, one should never gather assurance from the fact that one liveth at a distance from the person wronged. Long are the arms which intelligent persons have by which they can return wrongs for wrongs done to them. One should never put trust on him who should not be trusted, nor put too much trust on him who should be trusted, for the danger that ariseth from one's having reposed trust on another cutteth off one's very roots. One should renounce envy, protect one's wives, give to others what is their due, and be agreeable in speech. One should be sweet-tongued and pleasant in his address as regards one's wives, but should never be their slave. It hath been said that wives that are highly blessed and virtuous, worthy of worship and the ornaments of their homes, are really embodiments of domestic prosperity. They should, therefore, be protected particularly. One should devolve the overlooking of his inner apartments on his father; of the kitchen, on his mother; of the kine, on somebody he looks upon as his own self; but as regards agriculture, one should overlook it himself. One should look after guests of the trader caste through his servants, and those of the Brāhmana caste through his sons. Fire hath its origin in water; Kshatriyas in Brāhmanas; and iron in stone. The energy of these (*i. e.* fire, Kshatriyas, and iron,) can affect all things but is neutralised

as soon as the things come in contact with their progenitors. Fire lieth concealed in wood without showing itself externally. Good and forgiving men born of high families and endued with fiery energy do not betray any outward symptoms of what is within them. That king whose counsels cannot be known by either outsiders or those about him, but who knoweth the counsels of others through his spies, enjoyeth his prosperity long. One should never speak of what one intends to do. Let anything thou doest in respect of virtue, profit, and desire, be not known till it is done. Let counsels be not divulged. Ascending on the mountain-top or on the terrace of a palace, or proceeding to a wilderness bald of trees and plants, one should, in secrecy, mature his counsels. O Bhārata, neither a friend who is without learning, nor a learned friend who hath no control over his senses, deserveth to be a repository of state secrets. O king, never make one thy minister without examining him well, for a king's finances and the keeping of his counsels both depend on his minister. That king is the foremost of rulers whose ministers know his acts in respect of virtue, profit, and desire, only after they are done. The king whose counsels are kept close, without doubt commandeth success. He that from ignorance committeth acts that are censurable, loseth his very life in consequence of the untoward results of those acts. The doing of acts that are praise-worthy is always attended with ease. Omission to do such acts leadeth to repentance. As a Brāhmaṇa without having studied the *Vedas* is not fit to officiate at a *Śrāddha* (in honor of the *Pitris*), so he that hath not heard of the six (means for protecting a kingdom) deserveth not to take part in political deliberations. O king, he that hath an eye upon increase, decrease, and surplus, he that is conversant with the six means and knoweth also his own self, he whose conduct is always applauded, bringeth the whole earth under subjection to himself. He whose anger and joy are productive of consequences, he who overlooketh personally what should be done, he who hath his treasury under his own control, bringeth the whole earth under subjection to himself. The king should be content with the name he wins and the

umbrella that is held over his head. He should divide the wealth of the kingdom among those that serve him. Alone he should not appropriate everything. A Brāhmana knoweth a Brāhmana, the husband understandeth the wife, the king knoweth the minister, and monarchs know monarchs. A foe that deserveth death, when brought under subjection, should never be set free. If one be weak, one should pay court to one's foe that is stronger even if the latter deserve death ; but one should kill that foe as soon as one commandeth sufficient strength, for, if not killed, dangers soon arise from him. One should, with an effort, control his wrath against the gods, kings, Brāhmanas, old men, children, and those that are helpless. He that is wise should avoid unprofitable quarrels such as fools only engage in. By this one winneth great fame in this world and avoideth misery and unhappiness. People never desire him for a master whose grace is fruitless and whose wrath goes for nothing, like women never desiring him for a husband who is a eunuch. Intelligence doth not exist for the acquisition of wealth, nor is idleness the cause of adversity ; the man of wisdom only knoweth, and not others, the cause of the diversities of condition in this world. The fool, O Bhārata, always disregardeth those that are eminent in years, conduct, and knowledge, in intelligence, wealth, and lineage. Calamities soon come upon them that are of wicked disposition, devoid of wisdom, envious, or sinful, foul-tongued, and wrathful. Absence of deceitfulness, gift, observance of the established rules of intercourse, and speech well-controlled, bring all creatures under subjection. He that is without deceitfulness, he that is active, grateful, intelligent, and guileless, even if his treasury be empty, obtaineth friends, counsellors, and servants. Intelligence, tranquillity of mind, self-control, purity, absence of harsh speech, and unwillingness to do anything disagreeable to friends,—these seven are regarded as the fuel of prosperity's flame. That wretch who doth not give to others their due, who is of wicked soul, who is ungrateful, and shameless, should, O king, be avoided. The guilty person who provoketh another about him that is innocent, cannot sleep peacefully at night like a person

passing the night with a snake in the same room. They, O Bhārata, who upon being angry endanger one's possessions and means of acquisition, should always be propitiated like the very gods. Those objects that depend upon women, careless persons, men that have fallen away from the duties of their caste, and those that are wicked in disposition, are all doubtful of success. They sink helplessly, O king, like a raft made of stone, who have a woman, a deceitful person, or a child, for their guide. They that are competent in the general principles of work though not in particular kinds of work, are regarded by me as learned and wise, for particular kinds of work are subsidiary.* That man who is highly spoken of by swindlers, mimes, and women of ill fame, is more dead than alive. Forsaking those mighty bowmen of immeasurable energy, viz, the sons of Pāndu, thou hast, O Bhārata, devolved on Duryodhana, the cares of a mighty empire. Thou shalt, therefore, soon see that swelling affluence fall off like king Vali fallen off from the three worlds! ”

SECTION XXXVIII.

“Dhritarāshtra said,—‘Man is not the disposer of either his prosperity or adversity. He is like a wooden doll moved by strings. Indeed, the Creator hath made man subject to Destiny. Go on telling me, I am attentive to what thou sayest!’

“Vidura said,—‘O Bhārata, by speaking words out of season even Vrihaspati himself incurreth reproach and the charge of ignorance. One becometh agreeable by gift, another by sweet words, a third by the force of incantations and drugs. He, however, that is naturally agreeable always remaineth so. He that is hated by another is never regarded by that other

* The sense seems to be rather obscure. What Vidura, I think, means is this :—He that is versed in the art of war is certainly a warrior, although he may not know how to fight in a hilly country. Fighting in a hilly country is only *particular* mode of warfare. The general knowledge of the warrior would (Vidura thinks) help him very soon to master the particular mode.—T.

as honest or intelligent or wise. One attributeth everything good to him one loveth and everything evil to him one hateth. O king, as soon as Duryodhana was born I told thee,—*Thou shouldst abandon this one son, for by abandoning him thou wouldst secure the prosperity of thy century of sons, and by keeping him, destruction would overtake thy hundred sons!* That gain should never be regarded highly which leadeth to loss. On the other hand, that loss even should be regarded highly which would bring on gain. That is no loss, O king, which bringeth on gain. That, however, should be reckoned as loss which is certain to bring about greater losses still. Some become eminent in consequence of good qualities; others become so in consequence of wealth. Avoid them, O Dhritarāshtra, that are eminent in wealth but destitute of good qualities!

“Dhritarāshtra said,—‘All that thou sayest is approved by the wise and is for my future good! I dare not, however, abandon my son. It is well-known that where there is righteousness there is victory!’

“Vidura said,—‘He that is graced with every virtue and is endued with humility, is never indifferent to even the minutest sufferings of living creatures. They, however, that are ever employed in speaking ill of others, always strive with activity in quarreling with one another and in all matters calculated to give pain to others. There is sin in accepting gifts from, and danger in making gifts to, them whose very sight is inauspicious and whose companionship is fraught with danger. They that are quarrelsome, covetous, shameless, deceitful, are known as unrighteous, and their companionship should always be avoided. One should also avoid those men that are endued with similar faults of a grave nature. When the occasion that caused the friendship is over, the friendship of those that are low, the beneficial results of that connection, and the happiness also derivable from it, all come to an end. They then strive to speak ill of their (late) friend and endeavour to inflict loss on him, and if the loss they sustain be even very small, for all that, they, from want of self-control, fail to enjoy peace. He that is learned, examining everything skilfully and reflecting well, should, from a distance, avoid the friendship of vile and

wicked-minded persons such as these. He that succoureth his poor and wretched and helpless relatives, obtaining children and animals, enjoyeth prosperity that knoweth no end. They that desire their own benefit should always succour their relatives. By every means, therefore, O king, do thou seek the growth of thy race. Prosperity will be thine, O monarch, if thou behavest well towards all thy relatives! Even relatives that are destitute of good qualities should be protected, O bull of the Bharata race! How much more, therefore, should they be protected that are endued with every virtue and are humbly expectant of thy favors? Favor thou the heroic sons of Pāndu, O monarch, and let a few villages be assigned to them for their maintenance! By acting thus, O king, fame will be thine in this world! Thou art old; thou shouldst, therefore, control thy sons! I should say what is for thy good. Know me as one that wishes well to thee! He that desireth his own good should never quarrel, O sire, with his relatives! O bull of the Bharata race, happiness should ever be enjoyed with one's relatives and not without them! To eat with one another, to talk with one another, and to love one another, are what relatives should always do. They should never quarrel. In this world it is relatives that rescue and relatives that sink (relatives). Those amongst them that are righteous rescue, while those that are unrighteous sink (their brethren). O king, be thou O giver of honors, righteous in thy conduct towards the sons of Pāndu. Surrounded by them thou wouldst be unconquerable by thy foes. If a relative shrinks in the presence of a prosperous relative like a deer at sight of a hunter armed with arrows, then the prosperous relative hath to take upon himself all the sins of the other. O best of men, repentance will be thine (for this thy inaction at present) when in future thou wilt hear of the death of either the Pāndavas or thy sons! O, think of all this! When life itself is unstable, one should in th every beginning avoid that act in consequence of which one would have to indulge in regrets having entered the chamber of woe.—It is not true that no person has been guilty of an offence except Bhārgava. It is seen, however, that a just notion of

consequences is present in all persons of intelligence. Thou art an aged scion of Kuru's race. If Duryodhana inflicted these wrongs on the sons of Pāṇḍu, it is thy duty, O king of men, to undo them all ! Reinstating them in their position, thou wilt, in this world, be cleansed of all thy sins and be, O king of men, an object of worship with even those that have their souls under control ! Reflecting on the well-spoken words of the wise according to their consequences, he that engageth in acts never loseth fame. The knowledge imparted by even men of learning and skill is imperfect, for that which is sought to be inculcated is ill understood, or, if understood, is not accomplished in practice. That learned person who never doth an act the consequences of which are sin and misery, always groweth (in prosperity). The person, however, of wicked soul who from folly pursueth his sinful course commenced before, falleth into a slough of deep mire. He that is wise should ever keep in view the (following) six conduits by which counsels become divulged, and he that desireth success and a long dynasty should ever guard himself from those six. They are intoxication, sleep, inattention to spies set over one by another, one's own demeanour as dependent on the workings of one's own heart, confidence reposed on a wicked counsellor, and unskilful envoys. Knowing these six doors (through which counsels are divulged), he that keepeth them shut while pursuing the attainment of virtue, profit, and desire, succeedeth in standing over the heads of his foes. Without an acquaintance with the scriptures and without waiting upon the old, neither virtue nor profit can be known (or won) by persons blessed even with the intelligence of Vrihaspati. A thing is lost if cast into the sea ; words are lost if addressed to one that listens not ; the scriptures are lost on one that hath not his soul under control ; and a libation of clarified butter is lost if poured over the ashes left by a fire that is extinguished. He that is endued with intelligence maketh friendships with those that are wise, having first examined by the aid of his intelligence, repeatedly searching by his understanding, and using his ears, eyes, and judgment. Humility killeth bloquy ; prowess removeth failure ; forgiveness always con-

quereth anger ; and auspicious rites destroy all indications of evil. One's lineage, O king, is tested by his objects of enjoyment, place of birth, house, behaviour, food, and dress. When an object of enjoyment is available, even he that hath attained emancipation is not unwilling to enjoy it : what again need be said of him that is yet wedded to desire ? A king should cherish a counsellor that worshippeth persons of wisdom, is endued with learning, virtue, agreeable appearance, friends, sweet speech, and a good heart. Whether of low or high birth, he who doth not transgress the rules of polite intercourse, who hath an eye on virtue, who is endued with humility and modesty, is superior to a hundred persons of high birth. The friendship of those two persons never cooleth whose hearts, secret pursuits, and pleasures, and acquirements, accord in every respect. He that is intelligent should avoid an ignorant person of wicked soul like a pit whose mouth is covered with grass, for friendship with such a person can never last. The man of wisdom should never contract friendship with those that are proud, ignorant, fierce, rash, and fallen off from righteousness. He that is grateful, virtuous, truthful, large-hearted, and devoted, he that hath his senses under control, preserveth his dignity, and never forsaketh a friend, should be desired for a friend. The withdrawal of the senses from their respective objects is equivalent to death itself.* Their excessive indulgence again would ruin the very gods. Humility, love of all creatures, forgiveness, and respect for friends, —these, the learned have said, lengthen life. He who with a firm resolution striveth to accomplish by a virtuous policy purpose that have once been frustrated, is said to possess real manhood. That man attaineth all his objects who is conversant with remedies to be applied in the future, who is firmly resolved in the present, and who could anticipate in the past how an act begun would end. That which a man pursueth in word, deed, and thought, winneth him for its own ; therefore, one should always seek that which is for his good. Effort after securing what is good, the proprieties

* *i. e.* not ordinarily desired, and difficult of practice.—*T.*

of time, place, and means, acquaintance with the scriptures, activity, straight-forwardness, and frequent meetings with those that are good,—these bring about prosperity. Perseverance is the root of prosperity, of gain, and of what is beneficial. The man that pursueth an object with perseverance and without giving it up in vexation, is really great, and enjoyeth happiness that is unending. O sire, there is nothing more conducive of happiness and nothing more proper for a man of power and energy as forgiveness in every place and at all times. He that is weak should forgive under all circumstances : He that is possessed of power should show forgiveness from motives of virtue. And he to whom the success or failure of his objects is the same, is naturally forgiving. That pleasure the pursuit of which doth not injure one's virtue and profit, should certainly be pursued to one's fill. One should not, however, act like a fool by giving free indulgence to his senses. Prosperity never resides in one who suffers himself to be tortured by grief, who is addicted to evil ways, who denies Godhead, who is idle, who hath not his senses under control, and who is divested of exertion. The man that is humble, and who from humility is modest, is regarded as weak and persecuted by persons of misdirected intelligence. Prosperity never approacheth from fear the person that is excessively liberal, that giveth away without measure, that is possessed of extraordinary bravery, that practiseth the most rigid vows, and that is very proud of his wisdom. Prosperity doth not reside in one that is highly accomplished, nor in one that is without any accomplishment. She doth not desire a combination of all the virtues nor is she pleased with the total absence of all virtues. Blind, like a mad cow, Prosperity resides with some one who is not remarkable. The fruits of the *Vedas* are ceremonies performed before the (*homa*) fire ; the fruits of an acquaintance with the scriptures are goodness of disposition and conduct. The fruits of woman are the pleasures of intercourse and offspring ; and the fruits of wealth are enjoyment and gift. He that performeth acts tending to secure his prosperity in the other world with wealth acquired sinfully, never reapeth the fruits of those acts in the other

world, in consequence of the sinfulness of the acquisitions (spent for the purpose). In the midst of deserts or deep woods or inaccessible fastnesses, amid all kinds of dangers and alarms, or in view of deadly weapons upraised for striking him, he that hath strength of mind entertaineth no fear. Exertion, self-control, skill, carefulness, steadiness, memory, and commencement of acts after mature deliberation,—know that these are root of prosperity. Austerities constitute the strength of ascetics; the *Vedas* are the strength of those conversant with them; in envy lieth the strength of the wicked; and in forgiveness, the strength of the virtuous. These eight, *viz.* water, roots, fruits, milk, clarified butter, (what is done at) the desire of a Brahmana, (or at) the command of a preceptor, and medicine, are not destructive of a vow. That which is antagonistic to one's own self, should never be applied in respect of another. Briefly, even this is virtue. Other kinds of virtue there are, but these proceed from caprice. Anger must be conquered by forgiveness; and the wicked must be conquered by honesty; the miser must be conquered by liberality, and falsehood must be conquered by truth. One should not place trust on a woman, a swindler, an idle person, a coward, one that is fierce, one that boasts of his own power, a thief, an ungrateful person, and an atheist. Achievements, period of life, fame, and power—these four always expand in the case of him that respectfully saluteth his superiors and waiteth upon the old. Do not set thy heart after those objects which cannot be acquired except by very painful exertion or by sacrificing righteousness, or by bowing down to an enemy. A man without knowledge is to be pitied; an act of intercourse that is not fruitful is to be pitied; the people of a kingdom that are without food are to be pitied; and a kingdom without a king is to be pitied. The roads constitute the source of pain and weakness to embodied creatures; the rains, of hills and mountains; absence of enjoyment, of women; and wordy arrows, of the heart. The scum of the *Vedas* is want of study; of *Brāhmanas*, absence of vows; of the *Ēarth*, the *Vālḥikas*;^{*}

* They inhabited that province of the Punjab which is now called *Sindh*. They were an immoral race, very sinful in their conduct.—*T.*

of man, untruth ; of the chaste woman, curiosity ; of women, exile from home. The scum of gold is silver ; of silver, tin ; of tin, lead ; and of lead, useless dregs. One cannot conquer sleep by lying down ; women by desire ; fire by fuel ; and wine by drinking. His life is, indeed, crowned with success who hath controlled his friends by gifts, his foes in battle, and wife by food and drink. They who have thousands live. They who have hundreds also live. O Dhritarāshtra, forsake desire. There is none who cannot manage to live by some means or other ! The paddy, wheat, gold, animals, and women there are on earth cannot all satiate even one person. Reflecting on this, they that are wise never grieve for want of universal dominion. O king, I again tell thee, adopt an equal behaviour towards thy children, *i. e.* towards the sons of Pāndu and thy own sons !”

SECTION XXXIX.

“Vidura said,—‘Worshipped by the good and abandoning pride that good man who pursueth his objects without outstepping the limits of his power, soon succeedeth in winning fame, for they that are good, when gratified with a person, are certainly competent to bestow happiness on him. He that forsaketh of his own accord even a great object owing to its being fraught with unrighteousness, liveth happily, casting off all woes, like a snake that hath cast off its slough. A victory gained by an untruth, deceitful conduct towards the king, and insincerity of intentions expressed before the preceptor,—these three are each equal to the sin of slaying a Brāhmana. Excessive envy, death, and boastfulness, are the causes of the destruction of prosperity. Carelessness in waiting upon the preceptor, haste, and boastfulness, are the three enemies of knowledge. Idleness, inattention, confusion of the intellect, restlessness, gatherings for killing time, haughtiness, pride, and covetousness,—these seven constitute, it is said, the faults of students in the pursuit of learning. How can they that desire pleasure have knowledge ? Students, again, engaged in the pursuit of learning, cannot have pleasure. Votaries of

pleasure must give up knowledge, and votaries of knowledge must give up pleasure. Fire is never gratified with fuel (but can consume any measure thereof). The great ocean is never gratified with the rivers it receives (but can receive any number of them). Death is never gratified with even the entire body of living creatures (but can go on killing more). A beautiful woman is never gratified with any number of men (she may have). O king, hope killeth patience; *Yama* killeth growth; anger killeth prosperity; miserliness killeth fame; absence of tending killeth cattle; one angry Brāhmana destroyeth a whole kingdom. Let goats, brass, silver, honey, antidotes of poison,* birds, Brāhmanas versed in the *Vedas*, old relatives, and men of high birth sunk in poverty, be always present in thy house. O Bhārata, Manu hath said that goats, bulls, sandal, lyres, mirrors, honey, clarified butter, iron, copper, conch-shells, the stony-image of *Vishnu* with gold within,† and *gorochanā*,‡ should always be kept in one's house for the worship of the gods, Brāhmanas, and guests, for all these objects are auspicious. O sire, I would impart to thee another sacred lesson productive of great fruits and which is the highest of all teachings, *viz.* virtue should never be forsaken from desire, fear, or temptation, nay, not for the sake of life itself! Virtue is everlasting; pleasure and pain are transitory; life is, indeed, everlasting, but its particular phases are transitory. Forsaking those which are transitory, betake thyself to that which is everlasting, and let contentment be thine, for contentment is the highest of all acquisitions. Behold, illustrious and mighty kings, having ruled lands abounding with wealth and corn, have become the victims of the universal Destroyer, leaving behind their kingdoms and vast sources of enjoyment. The son brought up with anxious care, when

* Lit. drugs that suck up poison.—*T.*

† Globose pieces of black stone containing gold within. These abound in the river Gandak, and are hence called *Gandakicila*.—*T.*

‡ A bright yellow pigment prepared from the urine of the cow, or as some believe, from its dung, or, according to some, formed in its head.
It is used as a dye. —*T.*

dead, is taken up and carried away by men (to the burning ground). With dishevelled hair and crying piteously they then cast the body into the funeral pyre as if it were a piece of wood. Others enjoy the deceased's wealth, while birds and fire feast on the elements of his body. With two only he goeth to the other world, *viz*, his merits and his sins which keep him company. Throwing away the body, O sire, relatives, friends, and sons retrace their steps, like birds abandoning trees without blossoms and fruits. The person cast into the funeral pyre is followed only by his own acts. Therefore should men, carefully and gradually, earn the merit of righteousness. In the world above this, and also in that below this, there are regions of great gloom and darkness. Know, O king, that those are regions where the senses of men are exceedingly afflicted. Oh, let not any of those places be thine! Carefully listening to these words, if thou canst act according to them, thou wilt obtain great fame in this world of men, and fear will not be thine here or hereafter! O Bhārata, the soul is spoken of as a river; religious merit constitutes its sacred baths; truth, its waters; self-control, its banks; kindness, its waves. He that is righteous purifieth himself by a bath therein, for the soul is sacred, and the absence of desire is the highest merit. O king, life is a river whose waters are the five senses, and whose crocodiles and sharks are desire and anger. Making self-control thy boat, cross thou its eddies which are represented by repeated births. Worshipping and gratifying friends that are eminent in wisdom, virtue, learning, and years, he that asketh their advice about what he should do and should not do, is never misled. One should restrain one's lust and stomach by patience; one's hands and feet by one's eyes; one's eyes and ears by one's mind; and one's mind and words by one's acts. That Brāhmana who never omitteth to perform his ablutions, who always weareth his sacred thread, who always attendeth to the study of the *Vedas*, who always avoideth food that is unclean,* who telleth the truth and

* Or rather food defiled by the touch of, or offered by, a false (excused) person.—T.

performeth acts in honor of his preceptor, never falleth off from the region of *Brahma*. Having studied the *Vedas*, poured libations on the fire performed sacrifices, protected subjects, sanctified his soul by drawing weapons for protecting kine and Brāhmanas, and died on the field of battle, the Kshatriya attaineth to heaven. Having studied the *Vedas*, and distributed in proper time his wealth among Brāhmanas, Kshatriyas, and his own dependents, and smelt the sanctified smoke of the three kinds of fires, the Vaiçya enjoyeth heavenly bliss in the other world. Having properly worshipped Brāhmanas, Kshatriyas, and Vaiçyas in due order, and having burnt his sins by gratifying them, and then peacefully casting off his body, the Cudra, enjoyeth the bliss of heaven. The duties of the four orders are thus set forth before thee! Listen now to the reason of my speech as I disclorse it! Yudhishthira the son of Pāndu is falling off from the duties of the Kshatriya order. Place him, therefore, O king, in a position to discharge the duties of kings!

Dhritarāshtra said,—‘It is even so as thou always teachest me! O amiable one, my heart also inclineth that very way of which thou tellest me! Although, however, I incline my mind towards the Pāndavas even as thou teachest me to do, yet as soon as I come in contact with Duryodhana it turneth off in a different way. No creature is able to transgress Destiny. Indeed, Destiny, I think, is certain to take its course. Individual exertion is futile!’”

SECTION XL.

(*Sanat-sujāta Parva.*)

‘Dhritarāshtra said,—‘If there is anything still left unsaid by thee, O Vidura, say it then as I am ready to listen to thee Thy discourse is, indeed, charming!’

‘Vidura said,—‘O Dhritarāshtra, O thou of the Bharata race, that ancient and eternal *Rishi* Sanat-sujāta who, leading a life of perpetual celibacy, hath said that there is no Death,—that foremost of all intelligent persons,—will expound

to thee all the doubts* in thy mind, both expressed and unexpressed !

“Dhritarāshtra said,—‘Dost thou not know what that eternal *Rishi* will say unto me? O Vidura, do thou say it if, indeed, thou hast that degree of wisdom !’

“Vidura said,—‘I am born in the *Cudra* order and, therefore, do not venture to say more than what I have already said.† The understanding, however, of that *Rishi* leading a life of celebrity, is regarded by me to be eternal. He that is a *Brāhmana* by birth, by discoursing on even the profoundest mysteries, never incurreth the censure of the gods. It is for this alone that I do not discourse to thee upon the subject.‡’

“Dhritarāshtra said,—‘Tell me, O Vidura, how with this body of mine I can meet with that ancient and eternal one !’ ”

Vaicampāyana said.—“Then Vidura began to think of that *Rishi* of rigid vows. And knowing that he was thought of, the *Rishi*, O Bhārata, showed himself there! Vidura then received him with the rites prescribed by the ordinance. And when, having rested awhile, the *Rishi* was seated at his ease, Vidura addressed him, saying,—‘O illustrious one, there is a doubt in Dhritarāshtra’s mind which is incapable of being explained by me. It behoveth thee, therefore, to expound it, so that listening to thy discourse this chief of men may cross over all his sorrows, and so that gain and loss, what is agreeable and what disagreeable, decrepitude and death, fright and jealousy, hunger and thirst, pride and prosperity, dislike, sleep, lust and wrath, and decrease and growth, may all be borne by him !’ ”

SECTION XLI.

Vaicampāyana said.—“Then the illustrious and wise king Dhritarāshtra, having applauded the words spoken by Vidura, questioned Sanat-sujāta in secret, desirous of obtaining the

* Some texts have *Hridaya-saṅcayān* for *Hridaya-saṅcayān*. If the former reading be preferred, the meaning would be—“Everything attached to or in thy heart.—T.

† A *Cudra* cannot discourse on the mysteries of *Brahma*.

‡ *Tasmānnaitadavavimi* is better than *Tasmādetadavavimi*.—T.

highest of all knowledge. And the king questioned the *Rishi*, saying,—O Sanat-sujāta, I hear that thou art of opinion that there is no Death. The gods and the *Asurās*, however, practised ascetic austerities in order to avoid death. Of these two opinions then, which is true ?

“Sanat-sujāta said,—‘Death is avoided by particular acts ; the other opinion is—there is no death ; thou hast asked me which of these is true. Listen to me, O king, as I discourse to thee on this, so that thy doubts may be removed. Know, O Kshatriya, that both of these are true ! The learned are of opinion that death results from ignorance. I say that Ignorance is death, and so the absence of ignorance (Knowledge*) is immortality ! It is from ignorance that the *Asuras* became subject to defeat and death, and from the absence of ignorance that the gods have attained to the condition of *Brahma*. Death doth not devour creatures like a tiger ; its shape itself is unascertainable. Besides this form of death some imagine *Yama* to be death. This, however, is due to the weakness of the mind. The pursuit of *Brahma* or self-knowledge is immortality. That (imaginary) god (*Yama*) holdeth his sway in the region of the *Pitris*, being the source of bliss to the virtuous and woe to the sinful. It is at his command that death in the form of wrath, ignorance, and covetousness, ariseth among men. Swayed by pride men always walk in unrighteous paths. None amongst them succeeds in attaining to his real nature. Their understandings clouded and themselves swayed by the passions, they cast off their bodies† and repeatedly fall into hell. They are always followed by their senses.‡ It is for this that ignorance receives the name of death. Those men that desire the fruits of work, when the time cometh for enjoying those fruits, proceed to heaven, casting off their

* Ignorance of Self-knowledge ; Knowledge here means the knowledge of Self.—T.

† *Lit.*—“Sent thither from here.”—T.

‡ *Deva-annu* or *annu-devā* is explained by Nilkantha to mean the senses or passions.—T.

bodies. Hence they cannot avoid death.* Embodied creatures, from inability to attain the knowledge of *Brahma*, and from their connection with earthly enjoyments, are obliged to sojourn in a round of re-births, up, down, and around. The natural inclination of man towards pursuits that are unreal is alone the cause of the senses being led to error. The soul that is constantly affected by the pursuit of objects that are unreal, remembering only that with which it is always employed, worshippeth only earthly enjoyments that surround it. The desire of enjoyments first killeth men. Lust and wrath soon follow it behind. These three, *viz*, the desire of enjoyments, lust, and wrath, lead foolish men to death. They, however, that have conquered their souls, succeed by self-restraint, to escape death. He that hath conquered his soul without suffering himself to be excited by his soaring desires, killeth these, regarding them as of no value, by the aid of self-knowledge. Ignorance, assuming the shape of Yama cannot devour that learned man who killeth his desires in this manner. That man who followeth his desires is destroyed along with his desires. He, however, that can forsake desire, can certainly drive away all kinds of woe. Desire is, indeed, ignorance and darkness and hell in respect of all creatures, for swayed by it they lose their senses. As intoxicated persons in walking along a street reel towards ruts and holes, so men under the influence of desire, misled by unreal joys, run towards destruction.* What can death do to a person whose soul hath not been confounded or misled by desire? For him death hath no terrors like a tiger made of straw. Therefore, O Kshatriya, if the existence of desire which is ignorance is to be destroyed, no wish, not even the slightest one, is either to be regarded or pursued. That soul which is in thy body,—associated as it is with wrath and covetousness and filled with ignorance,—that is death! Knowing that death arises in this way, he that relies on Knowledge entertaineth no fear of death. Indeed, as the body is destroyed when

* For when the merits of work are exhausted, fall and re-birth are inevitable as the *Critis* declare.—T.

brought under the influence of death, so death itself is destroyed when it comes under the influence of Knowledge.'

"Dhritarāshtra said,—'The *Vedas* declare the emancipation-procuring capacity of those highly sacred and eternal regions that are said to be obtainable by the regenerate classes by prayers and sacrifices. Knowing this, why should not a learned person have recourse to (religious) acts?'"

"Sanat-sujāta said,—'Indeed, he that is without knowledge proceedeth thither by the path indicated by thee, and the *Vedas* also declare that thither are both bliss and emancipation. But he that regardeth the material body to be self, if he succeeds in renouncing desire, at once attaineth to emancipation (or *Brahma*). If, however, one seeketh emancipation without renouncing desire, one must have to proceed along the (prescribed) route of action, taking care to destroy the chances of his retracing the routes that he once passeth over.†"

* The question that Dhritarāshtra asks is easy enough. The *Rishi* having applauded knowledge and its efficacy in procuring emancipation, the king asks, if knowledge is of such efficacy, what then is the value of work, *i. e.* prayers and sacrifices as ordained in the *Vedas*? *Ijyayā* is the instrumental of *Ijyā* meaning sacrifices, prayers, religious rites, and ceremonies. *Parārtham* is explained by Nilkantha to mean *Mokshaprapakatvam*, *i. e.* capacity to lead to emancipation. It should be noted here that the Hindu idea of emancipation is not bliss enjoyed by a conscious Self but freedom from the obligation of re-birth and work. Mere work, as such, implies pain and misery, and the Supreme Soul (*Para-Brahma*) is without action and attributes. Although other kinds of emancipation are spoken of in other systems of philosophy, yet the emancipation that forms the subject of these queries and answers is freedom of this kind.—*T.*

† The *Rishi* answers,—Yes, work does, indeed, lead to the emancipate state, and in the regions of which thou speakest there are both bliss and emancipation. (*Arthajāta* is explained by Nilkantha to mean *Bhoga-mokshākhyā-prayojana-sāmānyam*). The second line is elliptical, the construction being *Parātmā anīha (sin) param āyāti*; (*anyathā-tu*) *mārgena mārgān nihatya param (prayāti.)* *Parātmā* is explained by Nilkantha to mean one who regards the material body to be Self. In the succeeding *Sloka* the *Rishi* uses the word *dehin* which, in this connection, is the same as *dehābhimānin*. The *Rishi's* answer is,—The materialist, by renouncing desire, attaineth to the state of the Supreme Soul,

“Dhritarāshtra said,—‘Who is it that urgeth that Unborn and Ancient One? If, again, it is He that is all this Universe in consequence of His having entered everything, (without desire as He is) what can be His action, or His happiness? O learned person, tell me all this truly!’”

i. e. emancipation. The sense seems to be that by renouncing desire, both action and attributes are lost. The state, therefore, of such a soul is one of inaction, or perfect quietude and the absence of attributes, which is exactly the state of the Supreme Soul. If, again, emancipation be sought without extinguishing desire, *i. e.* by the aid of work (prayers and sacrifices), it is to be attained “by extinguishing paths by a path”, *i. e.* the seeker is to proceed along a definite or prescribed or ordained route, taking care that the portions of the route he once passes over may not have to be *re-trodden* by him. Work, as explained in a subsequent *Sloka*, leadeth, it is true, to regions of bliss and emancipation, but that state is transitory, for when the merit is extinguished, the state that was attained in consequence of it, is extinguished, and the person, falling off, has to recommence action. If, therefore, *permanent* emancipation is to be attained, the obligation of re-commencing work must be got rid of, *i. e.* care must be taken that the portions of the route once passed over may not have to be *re-trodden*.—*T.*

* Apparently this question of Dhritarāshtra is not connected with what precedes. The connection, however, is intimate, and the question flows as a corollary from the *Rishi's* last answer. The *Rishi* having said that the ordinary soul, by a certain process (*i. e.* renunciation of desire), attains to the state of the Supreme Soul, Dhritarāshtra infers that, *vice versa*, it is the Supreme Soul that becomes the ordinary soul, for (as Nilkantha puts it in the phraseology of the *Nāya* school) things different cannot become the same, and unless things are similar, they cannot become the same. Applying this maxim of the *Nāya*, it is seen that when the ordinary soul becomes the Supreme Soul, these are *not* different, and, therefore, the Supreme Soul it is that becomes the ordinary soul. Under this impression Dhritarāshtra asks,—Well, if it is the Supreme Soul that becomes the ordinary soul, who is it that urgeth the Supreme Soul to become so? And if all this (universe) be, indeed, that Soul in consequence of the latter pervading and entering into everything, then divested of desire as the Supreme Soul is, where is the possibility of its *action* (action or work being the direct consequence of desire)? If it is answered that the universe is the Deity's *Uda* (mere sport, as some schools of philosophy assert) then, as every sport is ascribable to some motive of happiness, what can be the happiness of the Deity who, as presupposed, is without desire?—*T.*

“Sanat-sujāta said,—‘There is great objection in *completely* identifying (as here) two that are different. Creatures always spring from the union of Conditions (with what in Its essence is without Conditions). This view doth not detract from the supremacy of the Unborn and Ancient One. As for men, they also originate in the union of Conditions. All this that appears is nothing but that everlasting Supreme Soul. Indeed, the universe is created by the Supreme Soul Itself undergoing transformations. The *Vedas* do attribute this power (of self-transformation) to the Supreme Soul. For the identity, again, of the power and its possessor, both the *Vedas*. and others are the authority.’* ”

“Dhritarāshtra said,—‘In this world, some practise virtue, and some renounce work (adopting what is called *Sannyāsa Yoga*). (Respecting those that practise virtue) I ask,—is virtue competent to destroy vice, or is it itself destroyed by vice?’ ”

“Sanat-sujāta said,—‘The fruits of virtue and of (perfect) inaction are both serviceable in that respect (*i. e.* for procuring emancipation). Indeed, both are sure means for the attainment of emancipation. The man, however, that is wise, achieveth success by Knowledge (inaction). On the other hand, the materialist acquireth merit (by action) and (as the conse-

* The *Rishi* answers—There is great objection in admitting the *complete* or *essential* identity of things different, *i. e.* the ordinary soul and Supreme Soul being different, their identity cannot be admitted. As regards creatures, they flow continually from *Anādi-yoga*, *i. e.* the union of the Supreme Soul (which in itself is Unconditioned) with the conditions of space, time, & c ; *i. e.* there is this much of identity, therefore, between the ordinary and the Supreme Soul but not a *complete* or *essential* identity. It is also in consequence of this that the superiority of the Supreme Soul is not lost (the opposite theory would be destructive of that superiority). The favorite analogy of the thinkers of this school for explaining the connection of the Supreme Soul with the universe is derived from the connection of *Akāṣa* with *Ghatākāṣa*, *i. e.* space absolute and unconditioned and space as confined by the limits of a vessel. The latter has a name, is moved when the vessel is moved, and is limited in area ; while space itself, of which the vessel's space forms a part, is absolute and unconditioned, immovable, and unlimited.—T.

quence thereof) emancipation. He hath also (in course of his pursuit) to incur sin. Having obtained again fruits of both virtue and vice which are transitory, (heaven having its end as also hell in respect of the virtuous and the sinful), the man of action becometh once more addicted to action as the consequence of his own previous virtues and vices. The man of action, however, who possesseth intelligence, destroyeth his sins by his virtuous acts. Virtue, therefore, is strong, and hence the success of the man of action.'

'Dhritarāshtra said,—'Tell me, according to their gradation, of those eternal regions that are said to be attainable, as the fruits of their own virtuous acts, by regenerate persons engaged in the practice of virtue. Speak unto me of other regions also of a similar kind! O learned person, I do not wish to hear of actions (towards which man's heart naturally inclineth however interdicted or sinful they may be)!

'Sanat-sujāta said,—'Those regenerate persons that take pride in their *Yoga* practices, like strong men in their own strength, departing hence, shine in the region of *Brahma*. Those regenerate persons that pridefully exert in performing sacrifices and other *Vedic* rites, as the fruit of that knowledge which is theirs in consequence of those acts, freed from this world proceed to that region which is the abode of the deities. There are others again, conversant with the *Vedas*, who are of opinion that the performance of the sacrifices and rites (ordained by the *Vedas*) is obligatory, (their non-performance being sinful). Wedded to external forms though seeking the development of the inner self (for they practise these rites for only virtue's sake and not for the accomplishment of particular aims), these persons should not be regarded very highly (although some respect should be theirs).* Wherever, again food and drink worthy of a *Brāhmana* are abundant like grass and reeds in a spot during the rainy season, there should the

* The first three *Slokas* dispose of the cases of *Yogins* possessing a knowledge of Self, who have renounced desire but are not without vanity. These three *Slokas* treat of the superior, middling, and inferior kinds of *Yogins*.—T.

Yogin seek for his livelihood (without afflicting the householder of scanty means); by no means should he afflict his own self by hunger and thirst. In a place where there may be both inconvenience and danger to one for one's aversion to disclose one's superiority, he that doth not proclaim his superiority is better than he that doth. The food offered by that person who is not pained at the sight of another disclosing his superiority and who never eateth without offering the prescribed share to Brāhmanas and guests, is approved by the righteous. As a dog oftentimes devoureth its own evacuations to its injury, so those *Yogins* devour their own vomit who procure their livelihood by disclosing their pre-eminence. The wise know him for a Brāhmana who living in the midst of kindred wishes his religious practices to remain always unknown to them. What other Brāhmana deserveth to know the Supreme Soul that is unconditioned, without attributes, unchangeable, one and alone, and without duality of any kind? In consequence of such practices, a Kshatriya can know the Supreme and behold it in his own soul. He that regardeth the Soul to be the acting and feeling Self,—what sins are not committed by that thief who robbeth the soul of its attributes? A Brāhmana should be without exertion, should never accept gifts, should win the respect of the righteous, should be quiet, and though conversant with the *Vedas* should seem to be otherwise, for then only may he attain to knowledge and know *Brahma*. They that are poor in earthly but rich in heavenly wealth and sacrifices, become unconquerable and fearless, and they should be regarded as embodiments of *Brahma*. That person even, in this world, who (by performing sacrifices) succeedeth in meeting with the very gods that bestow all kinds of desirable objects (on performers of sacrifices), is not equal to him that knoweth *Brahma*, for the performer of sacrifices hath to undergo exertion (while he that knoweth *Brahma* attaineth to Him without such exertion). He is said to be really honored who, destitute of actions, is honored by the deities.*

* The *Critis* expressly declare that he that winneth esteem by sacrifices, is no better than a sacrificial animal for the gods.—T.

He should never regard himself as honored who is honored by others. One should not, therefore, grieve when one is not honored by others. People act according to their nature just as they open and shut their eyelids; and it is only the learned that pay respect to others. The man that is respected should think so.* They again, in this world, that are foolish, apt to sin, and adepts in deceit, never pay respect to those that are worthy of respect. On the other hand, they always show disrespect to such persons. The world's esteem and asceticism (practices of a *Muni*), can never exist together. Know that this world is for those that are candidates for esteem, while the other world is for those that are devoted to asceticism. Here, in this world, O Kshatriya, happiness (the world's esteem) resides in worldly prosperity. The latter, however, is an impediment (to heavenly bliss). Heavenly prosperity, on the other hand, is unattainable by one that is without true wisdom.† The righteous say that there are various kinds of gates, all difficult of being guarded, for giving access to the last kind of prosperity. These are truth, uprightness, modesty, self-control, purity (of mind and conduct), and knowledge (of the *Vedas*). These six are destructive of vanity and ignorance.‡

SECTION XLII.

“Dhritarāshtra said,—What is the object of asceticism (*mauna*)? Of the two kinds of *mauna*, (*viṣ*, the restraining of speech and meditation) which is approved by thee? O learned one, tell me the true aspect of *mauna*! Can a person of learning by that *mauna* attain to a state of quietude

* *i. e.*, ascribe the respect that is paid to him to the very nature of those that pay that respect, or to their learning, but never to his own fitness for winning respect.—*T.*

† *Cri* (worldly prosperity) is here contrasted with *Brāhmi Cri* (heavenly prosperity) or the prosperity that is represented by knowledge of the *Vedas*.—*T.*

‡ For *Shanmīnamoha pratibandhakāni* some texts read *Yathā na mohapratibodhanāni*. If the latter reading be adopted, the sense would substantially be the same.—*T.*

and emancipation (*mauna*)? O *Muni*, how also is asceticism (*mauna*) to be practised here?*

“Sanat-sujāta said,—‘Since the Supreme Soul cannot be penetrated by both the *Vedas* and the mind, it is for this that that Soul itself is called *mauna*. That from which both the *Vedic* syllable *Om* and this one (ordinary sounds) have arisen,—that One, O king, is displayed as the Word.’† .

“Dhritarāshtra said,—‘Is he that knoweth both the *Rich* and the *Yajus Vedas*, is he that knoweth the *Sāma Veda*, sullied or not by sins when he committeth sins?’

“Sanat-sujāta said,—‘I tell thee truly that the man that

* The word *mauna* in these two lines is successively used in very different senses. Grammatically, *mauna* is a derivative of *muni*, meaning the state, or condition, or practices of a *muni* or one devoted to ascetic austerities. As the condition or practices of a *muni*, it necessarily means “listening to words of wisdom, reflection, and (*Yoga*) meditation.” It also means the restraining of speech or the vow of silence as observed by ascetics of a certain class. The *Sloka* is made up of altogether five questions. I have retained the word *mauna* in the translation in order to give the reader unacquainted with Sanskrit an idea of the frame of the questions.—T.

† It is difficult to conceive how what the *Rishi* says can be an answer to the questions put by Dhritarāshtra. The subject is evidently treated in a mystical way that is beyond ordinary comprehension. Nilakantha professes to explain the passage in a note of some length. According to him, the first sentence spoken by the *Rishi* disposes of the four first questions. If (he says) *Para-Brahma* (or the Supreme Soul) itself be *mauna*, then the object of asceticism or *mauna* is to attain to *that* which is beyond the reach of language and the mind, and secondly, true *mauna* must consist *not* in the mere restraining of speech but the absolute restraint of all the senses *and* the mind. Thirdly, the aspect, form, or nature of *mauna* must necessarily be the loss of all consciousness of both the objective and the subjective and the concentration of consciousness on *Brahma* alone. Fourthly, when such a state is reached, *Brahma* (or quietude and emancipation) is reached. The last sentence of the *Rishi*’s answer is explained by Nilakantha thus :—*Brahma* is the *Vedic* syllable *Om* representing the gross, the subtle, and the Cause. *Mauna* is attainable by the gradual merging of the gross in the subtle, and the subtle in the Cause, and the Cause in *Brahma* itself. Mysticism such as this is intelligible only to the initiates.—T.

hath not restrained his senses is not rescued from his sinful acts by either the *Sāma* or the *Rich*, or the *Yajus Veda* ! The *Vedas* never rescue from sin the deceitful person living by deceit. On the other hand, like new-fledged birds forsaking their nest, the *Vedas* forsake such a person at the end.'

"Dhritarāshtra said,—'O thou that hast restrained thy senses, if, indeed, the *Vedas* are not competent to rescue a person without the aid of virtue, whence then is this delusion of the Brāhmanas that the *Vedas* are always destructive of sins?'

"Sanat-sujāta said,—'O magnanimous one, this universe hath sprung from that Supreme Soul by the union of Conditions respecting name, form, and other attributes. The *Vedas* also, pointing it out duly, declare the same and inculcate that the Supreme Soul and the universe are different and not identical. It is for attaining to that Supreme Soul that asceticism and sacrifices are ordained, and it is by these two that the man of learning earneth virtue.* Destroying sin by virtue, his soul is enlightened by knowledge. The man of knowledge, by the aid of knowledge, attaineth to the Supreme Soul. Otherwise, he that coveteth the four objects of human pursuit,* taking with him all that he doth here, enjoyeth their fruits hereafter, and (as those fruits are not everlasting) cometh back to the region of action (when the enjoyment is over). Indeed, the fruits of ascetic austerities performed in this world have to be enjoyed in the other world (as regards those persons who have not obtained the mastery of their souls). As regards those Brāhmanas employed in ascetic practices (who have the mastery of their souls) even *these* regions are capable of yielding fruits.'

"Dhritarāshtra said,—'O Sanat-sujāta, how can ascetic austerities, which are all of the same kind, be sometimes successful and sometimes unsuccessful? Tell us this in order that we may know it!'

"Sanat-sujāta said,—'That asceticism which is not stained by (desire and other) faults is said to be capable of procuring

* *Dharma*, *Artha*, *Kāma*, and *Moksha*.—T.

emancipation, and is, therefore, successful, while the asceticism that is stained by vanity and want of true devotion is regarded unsuccessful. All thy inquiries, O Kshatriya, touch the very root of asceticism. It is by asceticism that they that are learned know *Brahma* and win immortality !

“Dhritarāshṭra said,—‘I have listened to what thou hast said about asceticism unstained by faults, and by which I have succeeded in knowing an eternal mystery. Tell me now, O Sanat-sujāta, about asceticism that is stained by faults !’

“Sanat-sujāta said,—‘O king, the twelve including anger, as also the thirteen kinds of wickedness, are the faults of asceticism that is stained. Anger, lust, avarice, ignorance of right and wrong, discontent, cruelty, malice, vanity, grief, love of pleasure, envy, and speaking ill of others, are generally the faults of human beings. These twelve should always be avoided by men. Any one amongst these can singly effect the destruction of men, O bull among men. Indeed, every one of these wait for opportunities in respect of men like a hunter expectant of opportunities in respect of deer. Assertion of one’s own superiority, desire of enjoying other’s wives, humiliating others from excess of pride, wrathfulness, fickleness, and refusing to maintain those worthy of being maintained,—these six acts of wickedness are always practised by sinful men defying all dangers here and hereafter. He that regards the gratification of lust to be one of life’s aims, he that is exceedingly proud, he that grieves having given away, he that never spends money, he that persecutes his subjects by exacting hateful taxes, he that delights in the humiliation of others, and he that hates his own wives,—these seven are others that are also called wicked. Righteousness, truth (abstention from injury and truthfulness of speech), self-restraint, asceticism, delight in the happiness of others, modesty, forbearance, love of others, sacrifices, gifts, perseverance, knowledge of the scriptures,—these twelve constitute the practices of Brāhmanas. He that succeeds in acquiring these twelve, becomes competent to sway the entire earth. He that is endued with three, two, or even one, of these, should be regarded as possessed of heavenly prosperity. Self-restraint,

renunciation, and knowledge of Self,—in these are emancipation. Those Brāhmanas that are endued with wisdom say that these are attributes in which truth predominates. Self-restraint is constituted by eighteen virtues. Breaches and non-observance of ordained acts and omissions, falsehood, malice, lust, wealth, love of (sensual) pleasure, anger, grief, thirst, avarice, deceit, joy in the misery of others, envy, injuring others, regret, aversion from pious acts, forgetfulness of duty, calumniating others, and vanity,—he that is freed from these (eighteen) vices is said by the righteous to be *self-restrained*. The eighteen faults (that have been enumerated) constitute what is called *mada* or pride. Renunciation is of six kinds. The reverse of those six again are faults called *mada*. (The faults, therefore, that go by the name of *mada* are eighteen and six). The six kinds of renunciation are all commendable. The third only is difficult of practice, but by that all sorrow is overcome. Indeed, if that kind of renunciation be accomplished in practice, he that accomplishes it overcomes all the pairs of contraries* in the world.

“ The six kinds of renunciation are all commendable. (They are these:—) The first is never experiencing joy on occasions of prosperity. The second is the abandonment of sacrifices, prayers, and pious acts. That which is called the third, O king, is the abandonment of desire, or withdrawing from the world. Indeed, it is in consequence of this third kind of renunciation that a person is said to be above description. That is renunciation of desire which is evidenced by the abandonment of all objects of enjoyment (without enjoying them) and not their abandonment after having enjoyed them to the full nor by abandonment after acquisition, nor by abandonment only after one has become incompetent to enjoy from loss of appetite. (The fourth kind of renunciation consists in this:) One should not grieve nor suffer his self to be afflicted by grief when one's actions fail notwithstanding one's possession of all the virtues and all kinds of wealth. Or, when anything dis-

* Such as heat and cold, pleasure and pain, &c.—T.

agreeable happens, one feelth no pain. The fifth kind of renunciation consists in not soliciting even one's sons, wives, and others that may all be very dear. The sixth kind consists in giving away to a deserving person who solicits and which act of gift is always productive of merit. By these again, one acquires the knowledge of Self.* As regards this last attribute, it involves eight qualities. These are truth, meditation, distinction of subject and object, capacity for drawing inferences, withdrawal from the world, never taking what belongeth to others, the practice of *Brahmacharya* vows (abstinence), and non-acceptance (of gifts).

“So also the attribute of *mada* (the opposite of *dama* or self-restraint) hath faults which have all been indicated (in the scriptures). These faults should be avoided. I have spoken (to thee) of renunciation and self-knowledge. And as self-knowledge hath eight virtues, so the want of it hath eight faults. Those faults should be avoided. O Bhārata, he that is liberated from his five senses, mind, the past and the future, becomes happy:† O king, let thy soul be devoted to truth; all the worlds are established on truth; indeed, self-control, renunciation, and self-knowledge are said to have truth for their foremost attribute. Avoiding (these) faults, one should practise asceticism here. The Ordainer hath ordained that truth alone should be the vow of the righteous. Asceticism that is dissociated from these faults and endued with these virtues becomes the source of great prosperity. I have now briefly told thee about that sin-destroying and sacred subject which thou hadst asked me and which is capable of liberating a person from birth, death, and decrepitude!

“Dhritarāshtra said,—‘With *Akhyana* (*Parānas*) as their fifth, the *Vedas* declare the Supreme Soul to be this universe

* The word used is *apramādin* which is employed in this particular sense here as in *sloka 22 supra*.—T.

† Happiness is his who prevaileth over these four, i. e. the senses, the mind, the past and the future. A person is said to prevail over the past and the future when neither the past nor the future can move him in the least.—T.

consisting of mobile and immobile things. Others regard four God-heads; and others three; others again regard two; and others only one; and others regard *Brahma* alone as the sole existent object, (there being nothing else possessing a separate existence). Amongst these, which should I know to be really possessed of the knowledge of *Brahma*!*

“Sanat-sujāta said,—‘There is but one *Brahma* which is Truth’s self. It is from ignorance of that One that god-heads have been conceived to be diverse. But who is there, O king, that hath attained to Truth’s self or *Brahma*? Man regardeth himself wise without knowing that One object of knowledge, and from desire of happiness is engaged in study and the

* The question that Dhritarāshtra asks briefly alludes to nearly all the theories current in the principal schools of Hindu philosophy in respect of the Supreme Soul. *Bhūishtham* is explained by Nilkantha as *Nāmādi-prapanchāt-adhikatamam bhūmākhyam param Brahma*, i. e. the Supreme or *Brahma* called *Bhu* or *Bhuma* which is superior to the visible universe originating in the conditions of name, & c. *Janas* is explained as the universe consisting of mobile and immobile things. Six different opinions are cited in the question. The first is that which is taught by the *Vedas* and the *Purānas* (regarded as the fifth *Veda*) and is to the effect that that which is called the Supreme Soul is this universe of mobile and immobile things. The latter has a real existence and is identical with the Supreme Soul in so far as the Supreme Soul, by itself undergoing transformations, has become diverse. The second opinion is that of the sect called the *Chaturvedins* who hold that there are four Godheads or existences independent of one another. These are the *Carīra-purusha*, the *Cchandus-purusha*, the *Veda-purusha*, and the *Muhā-purusha*. The third is the opinion of the sect called the *Trivedins* who hold that there are three Godheads or independent existences named the *Kshara*, the *Akshara*, and the *Uttama*. The fourth sect called the *Dwivedins* believe in the existence of two Godheads or independent existences named the universe (*Prapancha*) or *Cabda-Brahma* and the Deity and or *Para-Brahma*. According to these, the universe is distinct from the Deity. The fifth sect called the *Ekavedins* hold that there is but One *Brahma* and He is this *Prapancha* or universe. They differ from the sect first named in this: the first sect hold *Brahma* to be this universe; the *Ekavedins* hold that this universe is *Brahma*. The sixth sect called the *Anrichs* hold that there is nothing but *Brahma*. With the last the *Prapancha* is unreal.—T.

practices of charity and sacrifices.* They that have deviated from Truth (*Brahma*) entertain purposes corresponding (with their state) and hence, relying on the truth of Vedic texts, perform sacrifices. Some perform (or attain the object of) sacrifices by the mind (meditation); some, by words (recitation of particular prayers, or *Yapa*); and some, by acts (actual consummation of the *Katishtoma* and other costly rites). The person, however, who seeketh *Brahma* through Truth, obtaineth his desired objects at once. When, however, one's purposes become abortive (through absence of knowledge of Self), one should adopt vows of silence and such like called *Dikshāvrata*. Indeed, *Dikshā* cometh from the root *Diksh* meaning the observance of vows. As regards those that have knowledge of Self, with them Truth is the highest object of pursuit.

“The fruits of knowledge are visible; asceticism yieldeth fruits hereafter. A Brāhmana who (without knowledge and asceticism) hath only read much should only be known as a great reader. Therefore, O Kshatriya, never think that one can be a *Brāhmana* (*Brahma*-knowing) by only reading the scriptures. He, on the other hand, should be known by thee to be possessed of the knowledge of *Brahma* who doth not deviate from Truth. O Kshatriya, the verses that were recited by Atharvan and a conclave of great sages, in days of old, are known by the name of *Cchandās*. They are not to be regarded as acquainted with the *Cchandās* who have only read the *Vedas* through without having attained to the knowledge of Him who is to be known through the *Vedas*. The *Cchandās*, O best of men, become the means of obtaining *Brahma* independently and without the necessity of anything foreign. They cannot be regarded as acquainted with the *Cchandās* who are acquainted only with the modes of sacrifice enjoined in the *Vedas*. On the other hand, having waited upon those that are acquainted with the *Vedas*, have not the righteous attained to the Object that is knowable by

* Literally,—“Gift, study, and sacrifice,—all this proceeds from desire of happiness.” In order to make the connection more obvious, I have rendered the passage freely.—T.

the *Vedas*? There is none who hath truly caught the sense of the *Vedas* or there may be some who have, O king, caught the sense. He that hath only read the *Vedas* doth not know the Object knowable by them. He, however, that is established in Truth knoweth the Object knowable by the *Vedas*. Amongst those faculties which lead to a perception of the body as the acting agent, there is none by which true knowledge may be acquired. By the mind alone one cannot acquire the knowledge of Self and Not-self. Indeed, he that knoweth Self knoweth also what is Not-self. He, on the other hand, that knoweth only what is Not-self, doth not know Truth. He, again, that knoweth the proofs knoweth also that which is sought to be proved. But what that Object in its nature is (which is sought to be proved) is not known to either the *Vedas* or those that are acquainted with the *Vedas*. For all that, however, those Brāhmanas that are (truly) acquainted with the *Vedas* succeed in obtaining a knowledge of the Object knowable (by the *Vedas*) through the *Vedas*.* As the branch of a particular tree is sometimes resorted to for pointing out the lunar digit of the first day of the lighted fort-

* These two *Slokas* (53, and 54) are very difficult. The words *Vedam*, and *Vedān*, and *Vedyam*, have been used in very different senses successively. Some scholars are of opinion that a translator's task would be accomplished if only he gives a mere "linguistic reproduction," leaving the reader, if he is so disposed, to find out the meaning. Linguistic reproductions, however, of such passages are absolutely impossible, for the simple reason that the grammatical is not very often the true meaning of the words employed. The necessity, therefore, of taking the commentators for one's guide becomes apparent. Earnest reflection has convinced me that Nilakantha has correctly explained these *Slokas*. His interpretation involves no self-contradiction and is well consistent with the entire *Sanat-sujātiya* doctrine. I have accordingly adopted it.

Vedānām (*śloka*. 53) is explained as *Ahankāradīnām achetanānām*; *Vedyena* (the instrumental of *Vedyam*), as *Chetastā*; *Vedam*, Self; and *Vedyam*, Not-self. In the second line of *śl.* 53, *Vedam* and *Vedyam* are also used for Self and Not-self. In 54, *Vedān* is explained as *pramānāni*; the *Vedyam* following it, as *prameyam*. In the second line, the accusative *Vedam* is explained as Self or the *ātma*. I append below a

night, so the *Vedas* are used for indicating the highest attributes of the Supreme Soul. I know him to be a *Brāhmana* (possessing a knowledge of *Brahma*) who expoundeth the doubts of others having himself mastered all his own doubts, and who is possessed of the knowledge of Self. One cannot find what the Soul is by seeking in the East, the South, the West, the North, or in the subsidiary directions, or horizontally. Very rarely can it be found in him who regardeth this body to be Self. Beyond the conception of even the *Vedas*, the man of *Yoga* meditation only can behold the Supreme. Completely restraining all thy senses and thy mind also, seek thou that *Brahma* which is known to reside in thy own Soul! He is not a *Muni* who practiseth only *Yoga* meditation; nor he who liveth only in the woods, (having retired from the world). He, however, is a *Muni* and is superior to all who knoweth his own nature.* In consequence of one's being able to expound every object (*Vyākaranāt*), one is said to be endued with universal knowledge (*Vaiyākaranas*); and, indeed, the science itself is called *Vyākaraṇa* owing to its being able to expound every object to its very root (which is *Brahma*). The man who beholdeth all the regions as present before his eyes is said to be possessed of universal knowledge. He that stayeth in Truth and knoweth *Brahma* is said to be a *Brāhmana*, and a *Brāhmana* possesseth universal knowledge.

linguistic version of the passage, taking the words in their ordinary grammatical sense.

"There is no one who truly knoweth the *Vedas*; the contents only of the *Vedas* would not help one to know the *Vedas* or the great Object of knowledge. He that truly knoweth the *Vedas* knoweth also the Object knowable by them. He again, that knoweth only the sacrifices and rites enjoined by the *Veda* doth not know truth (or *Brahma*). He that truly knoweth the *Vedas* knoweth also the Object knowable by them. Those, however, that are merely acquainted with contents of the *Vedas*, are ignorant of that object quite as much as the books themselves called the *Vedas* (which are without life)."

* The speaker here wishes to show the superiority of Knowledge to ascetic austerities or *Yoga* meditation. "Knoweth his own nature" is explained by Nilakantha to mean "knoweth his own origin and the connection of the universe with the Supreme Soul."—T.

A *Kshatriya* also, that practises such virtues, may behold *Brahma*. He may also attain to that high state by ascending step by step according to what is indicated in the *Vedas* ! Knowing it (for certain), I tell thee this ! ”

SECTION XLIII.

“Dhritarāshtra said,—‘Excellent, O Sanat-sujāta, as this thy discourse is, treating of the attainment of *Brahma* and the origin of the universe,* I pray thee, O celebrate *Rishi*, go on telling me words such as these, that are unconnected with objects of worldly desire† and are, therefore, rare among men !’

“Sanat-sujāta said,—‘That *Brahma* about which thou ask-est me with such joy is not to be attained soon. After, (the senses have been restrained and) the will hath been merged in the pure intellect,‡ the state that succeeds is one of utter absence of worldly thought.¶ Even that is knowledge (leading to the attainment of *Brahma*). It is attainable only by practising *Brahmacharya*.§

“Dhritarāshtra said,—‘Thou sayest that the knowledge of

* *Viśvarūpam* is explained by Nilakantha to mean *Viśva-prakāṣikām*, i. e. that which “unfolds the universe” or explains its origin and course.—*T.*

† *Parām hi kāmena* is explained to mean *Vishaya-vārtā-hinā*, the particle *hi* being only an expletive. *Kāma* is used here for the object of *Kāma*, and *parām* in the sense of separated or dissociated.—*T.*

‡ *Budhau vīline manasi*. The word *manas* as used in Hindu philosophy to signify the faculties of cognition. (The commentator explains it as *Sāmkalpītmakas manas*). The merging of the will in the pure intellect (*Budhi*) means, as I apprehend, abstraction from all worldly objects for *Yoga* meditation.—*T.*

¶ *Prachintyā*—the absence of *chintā* or (worldly) thoughts. (*Pragatam chintyam Yasyām*.—*T.*

§ *Brahmachārya*—i. e. study and meditation in the house of the preceptor, or living with the preceptor. The *Rishi* wishes to declare that the particular state of mind he describes as fit for the reception of *Brahma*, in order to be reached, requires *Sādhan* (practice) under the guidance of a competent preceptor.—*T.*

Brahma dwelleth of itself in the mind,* being only discovered by *Brahmacharya*; † that, dwelling in the mind, it requires for its manifestation no efforts (such as are necessary for work), ‡ being manifested (of itself) during the seeking|| (by means of *Brahmacharya*). How then is the immortality associated with the attainment of *Brahma* attained? §

“Sanat-sujāta said,—“Though residing in and inherent to the mind, the knowledge of *Brahma* is still *unmanifest*. It is by the aid of the pure intellect and *Brahmacharya* that that knowledge is made manifest. Indeed, having attained to that knowledge *Yogins* forsake this world. It is always to be found among eminent preceptors. I shall now discourse to thee on that knowledge.’ §

* *Sanātanim* is explained as signifying natural, or residing of itself, or inhering in. Its Sanskrit equivalent is *nitya-siddhām*.—T.

† *Brahmacharyena siddhām*—discovered, made manifest, by *Brahmacharya*.—T.

‡ *Anārambhām* is explained as *Karmabat-ārambha-ayogyām*, i. e. not requiring efforts such as are necessary for work.—T.

|| *Kārya-kāle*—i. e. during the seeking or act of making it manifest.—T.

§ Dhritarāshtra’s question is not unintelligible. What he wants to know is that if the knowledge of *Brahma* (as may be implied from the first answer of the *Rishi*) dwells of itself in the mind, being only made manifest by *Brahmacharya*, what then is the use of *Brahmacharya*? Nobody strives to win that which is already his. The knowledge of *Brahma*, therefore, being already in the mind (inherent to it by nature), what is the use of *Brahmacharya* which simply makes that knowledge manifest? When people *strive*, therefore, to obtain that knowledge, it seems that it does not dwell in the mind naturally. How then is it obtained? what are those means?—*Immortality associated with the attainment of Brahma*.—The question would remain substantially the same if instead of this periphrasis it were simply—how then is *Brahma* (or a knowledge of *Brahma*) obtained?—T.

§ *Avyaktā-vidyām*: *avyakta* or un-manifest means *Brahma*. *Purānim* is the same as *Sanātanim* explained before. *Siddhām* is used in the same sense here as in the previous *Slokas*. The *Rishi’s* answer is,—Yes, the knowledge of *Brahma* doth dwell in the mind. It is not discovered or manifested except by the pure intellect and *Brahmacharya*. Hence the use of *Brahmacharya*. No other means are necessary. *Pure intellect*—Intellect in which the will has been merged.—T.

“Dhritarāshtra said,—‘What should be the nature of that *Brahmacharya* by which the knowledge of *Brahma* might be attained without much difficulty? O regenerate one, tell me this!’

“Sanat-sujāta said,—‘They who, residing in the abodes of their preceptors and winning their good will and friendship, practise *Brahmacharya* austerities, become even in this world the embodiments of *Brahma*, and casting off their bodies are united with the Supreme Soul.* They that in this world desirous of obtaining the state of *Brahma*, subdue all desires, endued as they are with righteousness, succeed in dissociating the Soul from the body like a blade projected from a clump of heath. The body, O Bhārata, is created by these, viz, the father and the mother; the (new) birth, however, that is due to the preceptor’s instructions is sacred, free from decrepitude, and immortal. Discoursing upon *Brahma* and granting immortality, he who wraps all persons with (the mantle of) truth, should be regarded as father and mother; and bearing in mind the good he does, one should never do him any injury.† A disciple must habitually salute his preceptor with respect, and with purity (of body and mind) and well-directed attention, must betake to study. He must not consider any service as mean and must not harbour anger. Even this is the first step of *Brahmacharya*.‡ The practices of that disciple who acquires knowledge by observing the duties ordained for one of his class are regarded also as the first step of *Brahmacharya*.§ A

* *Yonim*—abode (in the accusative). *Garve bhutvā*—winning cordial friendship. *Cāstrakārās*—lit. authors of scriptures. The *ṛutis* declare the identity of these with *Brahma*. *Paramam yogam yānti*—obtain the highest of all unions, i. e. become united with or are absorbed in the Supreme Soul.—T.

† *Hitam kurvan* is explained by Nilkantha to mean *Brahma vāchā ūviskurvan*.—T.

‡ Nilakantha explains *ṇuchi* as having performed his ablutions, and *apramatta* as always attentive in the service of the preceptor.—T.

§ *Cishya-vritti*—the duties ordained for a disciple. This is explained

disciple should, with his very life and all his possessions, in thought, word, and deed, do all that is agreeable to the preceptor. This is regarded as the second step of *Brahmacharya*. He should behave towards his preceptor's wife and also son in the same way as towards his preceptor himself. This also is regarded as the second step of *Brahmacharya*. Bearing well in mind what has been done to him by the preceptor, and understanding also its object, the disciple should, with a delighted heart, think—*I have been taught and made great by him!* This is the third step of *Brahmacharya*.* Without requiting the preceptor by payment of the final gift, a wise disciple must not betake to another mode of life; nor should he say or even think of in his mind—*I make this gift*. This is the fourth step of *Brahmacharya*.† He attaineth the first step of (aknowledge of *Brahma* which is) the object of *Brahmacharya* by aid of time; the second step, through the preceptor's prelections; the third, by the power of his own understanding; and, finally, the fourth, by discussion.‡ The learned have said that *Brahmacharya*, which is constituted by the twelve virtues, those *Yoga* practices which are called the *Angas*, and perseverance in *Yoga* meditation called *Valam*, is crowned with success in consequence of the preceptor's aid and the union of *Brahma* and Work.§ Whatever wealth

by Nilkantha to mean maintaining himself by alms without being a burden to the preceptor."

* *Bhāvita* is explained by Nilakantha to mean *Vardhita*. Better—"taught and made great."—*T*.

† There can be no question that the suffix *nich* in *bhāshayeta* is not used in a causal sense as correctly explained by Nilakantha. The Burdwar Pundits, by taking the suffix as used in a causal sense, have mistaken the meaning by supposing that the disciple is directed not to do any thing to make the preceptor express his satisfaction with the final fee.—*T*.

‡ Nilakantha explains *Kāla*, i. e. *time*, as indicative of the gradual growth or maturity of the understanding, and *Castrena* as discussion with fellow students.—*T*

§ *Angam*—The several postures of sitting called *āsana*, and also the regulation, by constant practice, of the five vital airs called *Prāna*, *Apāna*, *Samāna*, *Udāna*, *Vyāna*, are designated the *Angas*. These constitute the physical part of *Yoga* practices. *Valam* is explained by

a disciple, thus engaged, may earn, should all be given to the preceptor. It is thus that the preceptor obtaineth his highly praise-worthy livelihood. And thus also should the disciple behave towards the preceptor's son. Thus stationed (in *Brahmacharya*), the disciple thriveth by all means in this world and obtaineth numerous progeny and fame. Men also from all directions shower wealth upon him; and many people come to his abode for practising *Brahmacharya*. It is through *Brahmacharya* of this kind that the celestials attained to their divinity, and sages, highly blessed and of great wisdom, have obtained the region of *Brahma*. It is by this that the *Gandharvas* and the *Apsaras* acquired such personal beauty, and it is through *Brahmacharya* that Surya riseth to make the day. Like seekers of the philosopher's stone* when they obtain the object of their search, those mentioned above (the celestials and others), on completing this *Brahmacharya*, derive great happiness in consequence of being able to have whatever they desire. He, O king, who, devoted to the practice of ascetic austerities, betaketh himself to *Brahmacharya* in its entirety and thereby purifieth his body, is truly wise, for by this he becometh like a child (free from all evil passions) and triumpheth over death at last. Men, O Kshatriya, by Work, however pure, obtain only worlds that are perishable; he, however, that is blessed with Knowledge, attaineth, by the aid of that Knowledge, to *Brahma* which is everlasting. There is no other path (than Knowledge or the attainment of *Brahma*) leading to emancipation.'

“Dhritarāshtra said,—‘The existence of *Brahma*; thou sayest, a wise man perceiveth in this own soul. Now, is *Brahma* white, or red, or black, or blue, or purple? Tell me what the true form and color of the Omnipresent and Eternal *Brahma* is!’

Nilakantha to mean *Yogē nitya Udyama*. *Brahmārthayogena* means the union of *Brahma* and *Artha*, i. e. the ordinances of the *Vedas* which lead to *Brahma* through work. The sense of the passage, therefore, is that *Brahmacharya* becomes successful through the preceptor explaining by his teachings the ordinances of the *Vedas*.—T.

* *Rasaveda* is a fabulous gem of the name of “Chintāmani” which is supposed to yield whatever the owner requires.—T.

“Sanat-sujāta said,—‘Indeed, *Brahma* (as perceived) may appear as white, red, black, brown, or bright. But neither on the earth, nor in the sky, nor in the waters of the ocean, is there anything like it. Neither in the stars, nor in lightning, nor in the clouds, is its form to be seen; nor is it visible in the atmosphere, nor in the deities, nor in the moon, nor in the sun. Neither in the *Rich*, nor among the *Yajus*, nor among the *Atharvans*, nor in the pure *Sāmans*, is it to be found. Verily, O king, it is not to be found in *Rathantara* or *Vārhadratha*, nor in great sacrifices. Incapable of being compassed and lying beyond the reach of the limited intellect, even the universal Destroyer, after the Dissolution, is himself lost in it. Incapable of being gazed at, it is subtile as the edge of the razor, and grosser than mountains. It is the basis upon which everything is founded; it is unchangeable; it is this visible universe (omnipresent); it is vast; it is delightful; creatures have all sprung from it and are to return to it. Free from all kinds of duality, it is manifest as the universe, and all-pervading. Men of learning say that it is without any change except in the language used to describe it. They are emancipated that are acquainted with That in which this universe is established.’”

SECTION XLIV.

“Sanat-sujāta said,—‘Sorrow, anger, covetousness, lust, ignorance, laziness, malice, self-importance, continuous desire of gain, affection, jealousy, and evil speech,—these twelve, O monarch, are grave faults that are destructive of men’s lives. Each of these, O monarch, wait for opportunities to seize mankind. Afflicted by them, men lose their senses and commit sinful acts. He that is covetous, he that is fierce, he that is harsh of speech, he that is garrulous, he that is given to nursing anger, he that is boastful,—these six of wicked disposition, on obtaining wealth, can not treat others with courtesy. He that regardeth sensual gratification as the aim of life, he that is self-conceited, he that boasteth having made a gift, he that never spendeth, he that is weak in mind, he

that is given to self-admiration, and he that hateth his own wife,—these seven are counted as wicked men of sinful habits. Righteousness, truth, asceticism, self-restraint, contentment, modesty, renunciation, love of others, gift, acquaintance with the scriptures, patience, and forgiveness,—these twelve are the practices of a *Brāhmana*. He that doth not fall off from these twelve, may sway the entire earth. He that is endued with three, or two, or even one, of these, doth never regard anything as his own to the exclusion of others. Self-restraint, renunciation, and knowledge,—in these reside emancipation. These are the attributes of *Brahmanas* endued with wisdom and regarding *Brahma* as the highest of all objects of attainment. True or false, it is not laudable for a *Brāhmana* to speak ill of others; they that do this have hell for their abode. *Mada* hath eighteen faults which have not yet been enumerated by me.* They are ill-will towards others,* throwing obstacles in the way of virtuous acts, detraction, falsehood in speech, lust, anger, dependance, speaking ill of others, finding out the faults of others for report, waste of wealth, quarrel, insolence, cruelty to living creatures, malice, ignorance, disregard of those that are worthy of regard, loss of the sense of right and wrong, and always seeking to injure others. A wise man, therefore, should not give way to *mada*, for the accompaniments of *mada* are censurable. Friendship is said to possess six indications. Firstly, friends delight in the prosperity of friends, and secondly, are distressed at their adversity. If any one asketh for anything which is dear to his heart but which should not be asked for, a true friend surely giveth away even that. Fourthly, a true friend who is of a righteous disposition, when asked, can give away his very prosperity, his beloved sons, and even his own wife. Fifthly, a friend should not dwell in the house of a friend on whom he may have bestowed everything, but should enjoy what he earneth himself. Sixthly, a friend stoppeth not to sacrifice his own good (for his friend). The man of wealth who seeketh to acquire those

* *Lokadeshya*—Nilakantha explains this as equivalent to "taking away of others' wives."—T.

good qualities, and who becometh charitable and righteous, restraineth his five senses from their respective objects. Such restraint of the senses is asceticism. When it groweth in degree, it is capable of winning regions of bliss hereafter (unlike Knowledge which leadeth to success even here). They that have fallen off from patience (and are incapable, therefore, of attaining to Knowledge) acquire such asceticism in consequence of the purpose they entertain, *viz*, the attainment of bliss in the high regions hereafter. In consequence of his ability to grasp that Truth (*Brahma*) from which sacrifices flow, the *Yogin* is capable of performing sacrifices by the mind. Another performeth sacrifices by Words (*Yapa*) and another by Work. Truth (*Brahma*) resides in him who knoweth *Brahma* as vested with attributes. It dwelleth more completely in him who knoweth *Brahma* as divested of attributes. Listen now to something else from me. This high and celebrated philosophy should be taught (to disciples). All other systems are only a farrago of words. The whole of this (universe) is established in this *Yoga* philosophy. They that are acquainted with it are not subject to death. O king, one can not, by Work, however well accomplished, attain to Truth (*Brahma*). The man that is destitute of Knowledge, whether he poureth *homa* libations or performeth sacrifices, can never, by Work, O king, attain to immortality (emancipation). Nor doth he enjoy great happiness at the end. Restraining all the external senses and alone, one should seek *Brahma*. Giving up Work, one should not exert even mentally. One should also (while thus engaged) avoid experiencing joy at praise or anger at blame. O Kshatriya, by conducting himself in this way according to the successive steps indicated in the *Vedas*, one may, even here, attain to *Brahma*. This, O learned one, is all that I tell thee!"

SECTION XLV.

“Sanat-sujāta said,—‘The primary Seed (of the universe), called *Mahadyayas*, is destitute of accidents, is pure Knowledge, and blazeth with effulgence. It leadeth the senses, and it is in consequence of that Seed that *Surya* shineth. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* It is in consequence of that Seed (which is Joy’s self) that *Brahma* becomes capable of Creation, and it is through it that *Brahma* increaseth in expansion. It is that Seed which entering into luminous bodies giveth light and heat. Without deriving its light and heat from any other thing, it is Self-luminous, and is an object of terror to all luminous bodies. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† The body, composed

* *Cakra* is explained as “the seed or the prime cause of the origin of the universe;” *mahat* stands separately, meaning “divested of accidents.” I render *upādhi* as “accidents” or, “conditions,” though, perhaps, there is no English equivalent for the word. What is meant by an *upādhi* is an attribute or quality attaching to a particular object and concealing its real nature, very much like a disguise. The example ordinarily cited is that of the crystal and the red flower. The redness of the former in consequence of the latter’s reflection is an *upādhi* of the former. *Brahma*, as such, is without the conditions of time, space, the vital airs, the senses, &c. *Jyotis* is explained as “pure Knowledge.” *Devās* is often used as signifying the “senses.” It occurs also in other forms such as *anu Devās*, or, *Devāṅanu*. *Tadvai devā upasate* literally rendered is—“the senses follow it.” *Surya* is regarded by Nilakantha to be used here figuratively, meaning “*Brahma* vested with conditions, i. e. *Içvara* (of the Sāṅkhya system) endued with the capacity of producing the universe.” *Bhagavantam* (the accusative of *Bhagavat*) is explained as “endued with all the attributes of *Içvara*.”—T.

† *Cakra* here is used in the sense of “Pure Joy,” for the primary Seed is, as the *grutis* declare, “Pure Joy.” The first half of the first line, therefore, means that “*Brahma* which is totally divested of conditions, when it comes in contact with that Joy, becomes capable of creation.” “*Entering into luminous bodies giveth heat* ;”—this idea occurs in almost the same form in the *Bhagavad-gītā*. “*Is a terror to them*,” i. e., these work in their ordained spheres from fear of *Içvara*.—T.

of the five grosser elements that are themselves sprung from the five subtler ones,—the latter, in their turn, originating in one homogeneous substance called *Brahma*,—is upheld (realised) in consciousness by both the creature-Soul endued with life and *Içwara*. (These two, during sleep and the universal dissolution, are deprived of consciousness). *Brahma*, on the other hand, which is never reft of consciousness, and which is the Sun's Sun, upholdeth both these two and also the Earth and the Heaven. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* That Seed upholdeth the two gods, the Earth and the Heaven, the Directions, and the whole Universe. It is from that Seed that the directions (points of the compass) and rivers spring, and the vast seas also have derived their origin. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). The body is like a car destined to destruction. Its acts, however, are undying. Tied to the wheels of that

* Reduced to prose order, the first half of the first line would stand as *Şalilasya madhye adbhyas apas*, &c. *Apas* (the accusative of *ap*) literally means water. As, however, there are five elements of which *ap* is one and these all are mentioned in the same breath, the practice is very frequent of naming only *one* of the five (whichever it may be as a representative of *all* the five together. *Apas*, therefore, here signifies the body, or the living organism made of *ap* and the other elements. *Adbhyas* (the ablative of *ap*) signifies also water, *i. e.*, water and the four others. The distinction, therefore, between the two words as used here is that *ap* signifies the body as made of the five grosser elements, while the other word signifies the same five elements in their subtle state of existence. The former class of elements are called *Bhuts* and the latter, *Mahābhuts*. *Şalila* also means water, *i. e.*, (as Nilkantha correctly explains) "*Brahma* as a homogeneous whole" as regards its ingredients. *Ubhan devau* means lit. the two gods, *i. e.*, the creature-Soul and the Superior Soul or *Içwara*. (The creature-Soul becomes *Içwara* and *Içwara* also becomes the creature-Soul). What is meant by both living beings and *Içwara* holding the body in consciousness, is not very plain. Probably, this means that the body is unreal and exists only in consciousness as regards both living creatures and *Içwara* who when vested with conditions transforms himself into the former. The existence of the Objective world is denied by this school of philosophers, everything with it being only Subjective.—*T.*

car (which are represented by the acts of past lives), the Senses that are as steeds lead, through the region of consciousness, the man of wisdom towards that Increate and Unchangeable One. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The form of that One can not be displayed by any comparison. None ever beholdeth Him by the eye. They that know Him by the rapt faculties, the mind, and the heart, become freed from death. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). The stream of illusion is terrible; guarded by the gods it hath twelve fruits. Drinking of its waters and beholding many sweet things in its midst, men swim along it too and fro. This stream flows from that Seed. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† Destined to sojourn to and fro, the creature-Soul, having reflected, enjoyeth (in the other world) only half of the fruits of his acts. It is that creature-Soul which is *Içwara*. Peryading everything (in the universe), it is *Içwara* that hath ordained sacrifices. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ Souls divested of accidents, resorting to *Avidyā* which

* The senses leading a wise man towards the Supreme Being, evidently means that the senses, when subdued, assist one's progress towards Divinity. It is possible for every Soul vested with conditions to cast off, by *Yoga*, those conditions and attain to an unconditioned existence which is *Brahma*.—*T*.

† The twelve which are afloat on the stream of life or *Avidyā* (Ignorance) are, *Chitta*, *Smarana*, *Crotra*, *Cravana*, *Vāk*, *Vachana*, *Cārda*, *Vijāt*, *Prāna*, *Cwasana*, *Samskāra*, and *Sukrita*. As far as one can understand these, there seems to be no order or principle of connection in the enumeration.—*T*.

‡ The necessity of such a theory is apparent. Work can be performed only in this world, the fruits whereof are enjoyable hereafter. If all the fruits of one's work here are exhausted by enjoyment in the other world, the necessity of returning is over, for then every soul would be emancipated. Hence, all the fruits of work are not exhausted. A portion remains, in consequence of which souls have to return to this world and commence work anew in consequence of the balances to their credit with which they are re-born. *Bhramara* is explained as "a wandering Soul," and *madhu* is typical of "the fruits of work."—*T*.

is like unto a tree of golden foliage, assume accidents and take births in different orders according to their propensities, That Eternal One endued with Divinity (in Whom all those Souls are united) is beheld by *Yogins* (by their mental eye).* Accidents (which coming in contact with *Brahma* make the latter assume many forms) raise the universe in its Fulness from that *Brahma* which is Full. Those accidents also, in their Fulness, arise from *Brahma* in its Fulness. When one succeeds in dispelling all accidents from *Brahma* which is ever Full, that which remains is *Brahma* in its Fulness. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† It is from that Seed that the five elements

* *Hiranya* is explained as *Haran-çila*, i. e. "diverting one away from the true end which is *Brahma*." *Açvatha* is explained as *na cwo-api vartate* i. e. very transitory or ephemeral. The doctrine that is laid down here is the well-known one of the Vedantists. It is *Içvara* when vested with conditions that becomes the creature-Soul. Originally without wings, i. e. without conditions, it assumes conditions or wings here i. e. in this atmosphere or region of *Avidya*; and when conditions have been fully assumed, re-births take place in different orders according to the predominance of particular propensities. The fact is, in this school of philosophy, it is believed that when the *linga carira* is destroyed, a subtile body is assumed in which all the constituent elements of the *linga carira*, i. e. vital airs, the will, the intellect, and the ten senses, exist in what is called *Tanmâtra*, i. e. as abstract capacities alone dissociated from their grosser forms. That subtile existence also is destroyed by *Yoga*, and the process of destruction goes on till nothing like *Upâdhi* remains, till, in fact, the absolute and unconditioned state, which is complete emancipation or *Brahma*, is attained. This *chit*-Soul or those that are divested of grosser *Upâdhis* and are, therefore, almost akin to *Brahma*, notwithstanding such divestment, are not yet freed from the abstract capacities. According as a particular capacity predominates, the canine, the bovine, the human, &c., the *chit* is re-born as a dog, a bull, a man, &c.—T.

† What the *Rishi* says here is briefly this:—If it is *Brahma* that becomes *Jiva* or living creatures, when vested with *Upâdhi*, the question then that arises is,—Is *Brahma* in its entirety vested with *Upâdhi*, or are its parts so vested? If it is *Brahma* in its entirety that is so vested, the consequence would be only one living creature and not many, because One, under such circumstances, cannot apparently be diversified. If, however, the visible plurality arises from the parts of *Brahma* com-

have arisen, and it is in it that the power resideth for controlling them. It is from that Seed that both the consumer and the consumed (called *Agni* and *Soma*) have sprung, and it is in it that the living organism with the senses rest. Everything should be regarded to have sprung from it. That Seed called in the *Vedas* THAT (*Tad*), we are unable to describe. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The vital air called *Apāna* is swallowed up by the air called *Prāna*; *Prāna* is swallowed up by the Will, and the Will by the Intellect, and the Intellect by the Supreme Soul. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† The Supreme Soul (endued with four legs called respectively Waking, Dream, profound Sleep, and *Turiya*), like unto a swan, treading above, doth not put forth one leg that is hid deep. Unto him that beholdeth that leg (*viz.*, *Turiya*) as put forth for the purpose of guiding the other three, both death and emancipation are the same. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ Of the measure of

ing in contact with *Upādhis*, the consequence would be the admission of the divisibility of *Brahma* when the *Crutis* declare that "It is not divisible; it has no parts; it is always whole and full." These difficulties are got over by the supposition that while *Brahma* is whole and full, the *Upādhis* (diverse in number and proportion) oper as so many mirrors for catching so many reflections of *Brahma*. The plurality of the universe, therefore, in no way interferes with the wholeness or fulness of *Brahma*. Regarding the *Upādhis* themselves, they also have no existence separate from or independent of *Brahma*, or, as put in the text, *Purnāt purnāni chakrire*, thus harmonising with the declarations of the *Crutis*, *viz.*, "Everything is *Brahma*. There is nothing but *Brahma*. *Brahma* alone is everything."

Regarding the different meanings of *Purnāni* used in the text, there are sufficient indications in the text of the translation above.—*T.*

* *Vāyu* used symbollically for all the five elements. *Atatās* is lit. "spread," hence, "resting upon."—*T.*

† This is intelligible only to those that are familiar with *Yoga* practices. *Chandramas* and *Aditya* are used figuratively for the Will and the Intellect.—*T.*

‡ This is, perhaps, one of the most difficult *Slokas* of all in this

the thumb, ever Full, and different from this external organism, coming in contact with the vital airs, the Will, the Intellect, and the ten senses, it moveth to and fro. That Supreme Controller, worthy of reverential hymns, capable of everything when vested with accidents, and the prime Cause of everything, is manifest as Knowledge in creature-Souls. Fools alone do not behold Him. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* Among individuals there are those that have obtained the mastery of their minds, and those that have not. Yet in all men the Supreme Soul may be seen equally. Indeed, it resideth equally in him that is emancipate and in him that is not, with only this difference that they that are emancipate obtain honey flowing in a thick jet. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).† When one maketh life's sojourn, having attained to the knowledge of Self and Not-self, then it matters little whether his *Agni-hotra* is performed or not. O monarch, let not thy words discover any abjectness. The Supreme Soul hath another name, *viz.* Pure Knowledge. They only that have restrained their minds obtain Him. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).‡ Even such is He. Illustrious and Full, all living creatures are

section. I have rendered it freely because a literal version would be thoroughly unintelligible. It should be observed here that the foot, called *Turiya*, of *Brahma*, is that state of knowledge which *Yogins* only arrive at. When reached, the past and the future become as present. Distance also is annihilated. *Satatam* is equivalent to *Vyāptam*; and *Urdhāya* (dative in the sense of purpose or object) is explained as *Pādātṛayāya, teshām parichālanāya*.—T.

* *Of the measure of the thumb*; by this is intended that the abode of the Supreme Soul is the heart which is of that measure. *Purusha* is full. *Anukalpam* (accusative) means "capable of everything when vested with attributes," or, as Nilakantha says, *Upādhimāni sarvakāryeshu*.—T.

† *Maddhya* (adjective of *Madhu*) *Utsam* means "a honeyed jet." The sense is that they that are emancipate know him more completely and derive great joy from such knowledge.—T.

‡ *Ubhau lokau* is Self and Not-Self, or Soul and Not-Soul. *Vyāptya* is *Jnatvā* or *Prakācya*.—T.

swallowed up in Him. He that knoweth that embodiment of Fulness attaineth to his object (emancipation) even here. That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). That which fieth away stretching forth thousands of thousands of wings, yea, if endued with the speed of the mind, must yet come back to the central Spirit within the living organism. (That in which the most distant things reside)—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye).* His form cannot be an object of sight. They only that are of pure hearts can behold Him. When one seeketh the good of all, succeedeth in controlling his mind, and never suffereth his heart to be affected by grief, then is he said to have purified his heart. Those again that can abandon the world and all its cares, become immortal. (That Supreme Soul which is undying),—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye). Like serpents concealing themselves in holes, there are persons who following the dictates of their preceptors or by their own conduct conceal their vices from scrutiny's gaze. They that are of little sense are deceived by these. In fact, bearing themselves outwardly without any impropriety, these deceive their victims for leading them to hell. (Him, therefore, who may be attained by companionship with persons of the very opposite class),—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye).† He that is emancipated thinks,—This transitory organism can never make me liable to joy and grief and the other attributes inhering to it: nor can there be, in my case, anything like death and birth: and, further, when *Brahma*, which hath no opposing force to contend against and which is alike in all times and all places, constitutes the resting-place of both realities and unrealities, how can emancipation be mine?

* *Madhye* is *Carirasya madhye*, and *Mudhyame* is *Madhyasthe, Parameswara*.—*T.*

† This distinctly alludes to a class of preceptors who while outwardly professing purity of behavior, were addicted to dark and unholy practices.—*T.*

It is I alone that am the origin and the end of all causes and effects.—(Existing in the form of I or Self) that Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye).* The *Brahma*-knowing person, who is equal unto *Brahma* itself, is neither glorified by good acts nor defiled by bad ones. It is only in ordinary men that acts, good or bad, produce different results. The person that knoweth *Brahma* should be regarded as identical with *Amrita* or the state called *Kaivalya* which is incapable of being affected by either virtue or vice. One should, therefore, disposing his mind in the way indicated, attain to that essence of sweetness (*Brahma*). That Eternal One endued with Divinity is beheld by *Yogins* (by their mental eye). Slander grieveth not the heart of the person that knoweth *Brahma*, nor the thought—*I have not studied (the Veda)*, or, *I have not performed my Agni-hotra*. The knowledge of *Brahma* soon imparteth to him that wisdom which they only obtain who have restrained their minds. (That *Brahma* which freeth the Soul from grief and ignorance)—that Eternal One endued with Divinity—is beheld by *Yogins* (by their mental eye). He, therefore, that beholdeth his own Self in everything; hath no longer to grieve, for they only have to grieve who are employed in diverse other occupations of the world. As one's purposes (of appeasing thirst &c.), may be served in a well as in a large reservoir of vast expanse, so the various purposes of the *Vedas* may all be derivable by him that knoweth the Soul.† Dwelling in the

* *Asatkritas* is explained by Nilakantha as meaning *Sukha-duskhajarā-maranādi-dharma-van.*—T.

† This is a rather difficult *Sloka*, corresponding, almost word for word, with *Sloka* 46, Chap. II, of the *Bhagavad-gītā*. It is somewhat strange that none of the European or Indian translators of the *Gītā*, while particularly noticing *Sloka* 46 of Chap. II, has referred to the existence of *Sloka* 26 of this Section of the *Udyoga*. The *Gītā* has a whole host of clever commentators and no wonder that various interpretations should be suggested of such a passage. Of all these, Sridhara's explanation appears to me to be the best and easiest and consistent with both grammar and rhetoric. I am disposed to understand *Sloka* 26 here

heart, and of the measure of the thumb, that illustrious One—the embodiment of Fulness—is not an object of sight. Unborn he moveth, awake day and night. He that knoweth Him, becometh both learned and full of joy. I am called the mother and father. I am again the son. Of all that is, of all that was, and of all that will be, I am the Soul.† O Bhārata, I am the old grandsire, I am the father, I am the son. Ye are staying in my soul, yet ye are not mine, nor am I yours! The Soul is the cause of my birth and procreation. I am the warp and woof of the universe. That upon which I rest is indestructible. Unborn I move, awake day and night. It is I knowing whom one becometh both learned and full of joy. Subtler than the subtile, of excellent eyes, capable of looking into both the past and the future, *Brahma* is awake in every creature. They that know Him know that that Universal Father dwelleth in the heart of every created thing!”

SECTION XLVI.

(*Yānasandhi Parva.*)

Vaiçampāyana said.—“Thus conversing with Sanat-sujāta and the learned Vidura, the king passed that night. And

in the same sense, and accordingly I have rendered it above. Nilakantha interprets it in a wholly different way. The meaning he suggests is,—The *Vedas* contain many things. He that knows his Soul may easily seize from within them their essence, just as a man who is athirst or who wants to bathe need only take a small quantity of water from a reservoir of wide expanse. The meaning that Mr. K. T. Telang, the learned metrical translator of the *Gītā*, suggests (with diffidence though) is,—“a man can find in the *Vedas* the means of accomplishing various desires of one class, as he can find in a large reservoir the means of accomplishing various desires of another class.” This is scarcely satisfactory.—*T.*

* In this *Sloka*, *Brahma* is described as both with and without attributes, for the *Crutis* declare,—“He hath attributes, and yet He hath no attributes.”—*T.*

† *Nāsti*—what is not, *i. e.*, both the past and the future, as explained by Nilakantha.—*T.*

after the night had passed away, all the princes and chiefs, entered the court hall with joyous hearts and desirous of seeing the *Suta* (who had returned). And anxious to hear the message of the Pārthas fraught with virtue and profit, all the kings with Dhritarāshtra at their head, went to that beautiful hall. Spotlessly white and spacious, it was adorned with a golden floor. And effulgent as the moon and exceedingly beautiful, it was sprinkled over with sandal water. And it was spread over with excellent seats made of gold and wood, and marble and ivory. And all the seats were wrapped with excellent covers. And Bhishma and Drona and Kripa and Calya, and Kritavarman and Jayadratha, and Aswathāman and Vikarna, and Somadatta and Vālhika and Vidura of great wisdom and Yuyutsu the great car-warrior,—all these heroic kings in a body, O bull among the Bharatas, having Dhritarāshtra at their head, entered that hall of great beauty. And Dusçāsana and Chitrasena, and Cakuni the son of Suvala, and Durmukha and Dussaha, and Karna and Uluka and Vivinçati,—these also, with Duryodhana the wrathful king of the Kurus at their head, entered that hall, O monarch, like the celestials forming the train of Cakra himself. And filled with these heroes, possessed of arms like maces of iron, that hall looked, O king, like a mountain-cave filled with lions. And all these mighty bowmen endued with great energy and blazing with solar effulgence, entering the hall, seated themselves on those beautiful seats. And after all those kings, O Bhārata, had taken their seats, the orderly-in-waiting announced the arrival of the *Suta's* son, saying,—‘Yonder cometh the car that was despatched to the Pāndavas! Our envoy hath returned quickly, by the aid of well-trained steeds of the *Sindhu* breed!’ And having approached the place with speed and alighted from the car, Sanjaya adorned with ear-rings entered that hall full of high-souled kings. And the *Suta* said,—‘Ye Kauravas, know that having gone to the Pāndavas I am just returning from them! The sons of Pāndu offer their congratulations to all the Kurus according to the age of each. Having offered their respects in return, the sons of Prithā have saluted the aged ones, and those that are equal to them in years, and those also that are

younger, just as each should, according to his years, be saluted, Listen, ye kings, to what I, instructed before by Dhritarāshtra, said to the Pāndavas, having gone to them from this place ! ”

SECTION XLVII.

“Dhritarāshtra said,—‘ I ask thee, O Sanjaya, in the presence, O child, of these kings, what words were said by the illustrious Dhananjaya of might that knoweth no diminution,—that leader of warriors,—that destroyer of the lives of the wicked ?’

“Sanjaya said,—‘ Let Duryodhana listen to the words which the high-souled Arjuna, eager for fight, uttered, with Yudhishtira’s sanction and in the hearing of Keçava ! Fearless (in battle) and conscious of the might of his arms, the heroic Kiritin, eager for fight, spoke thus unto me in the presence of Vāsudeva,—Do thou, O *Suta*, say unto Dhritarāshtra’s son, in the presence of all the Kurus, and also in the hearing of that *Suta’s* son of foul tongue and wicked soul, of little sense, stupid reason, and numbered days, who always desires to fight with me, and also in the hearing of those kings assembled for battling with the Pāndavas, and do thou see that all the words now uttered by me are heard well by that king with his counsellors !—O monarch, (continued Sanjaya), even as the celestials eagerly listen to the words of their chief armed with the thunderbolt, so did the Pāndavas and the Crinjayas listen to those words of grave import uttered by Kiritin ! Even these are the words spoken by Arjuna the wielder of *Gāndīva*, eager for the fight and with eyes red as the lotus,— If Dhritarāshtra’s son doth not surrender to king Yudhishtira of the Ājamida race his kingdom, then (it is evident) there must be some sinful act committed before by the sons of Dhritarāshtra, whose consequences are yet unrepaid by them, for it can be nothing else when they desire battle with Bhimasena and Arjuna, and the Aswins and Vāsudeva, and Cini’s son and Dhrishtadyumna infallible in arms, and Cikhandin, and Yudhishtira who is like Indra himself and who can consume heaven

and earth by merely wishing them ill ! If Dhritarāshtra's son desireth war with these, then are all the aims of the Pāndavas accomplished ! Do not, therefore, propose peace for the sons of Pāndu, but have war if thou likest. That bed of woe in the woods which was Yudhishtira's when that virtuous son of Pāndu lived in exile, Oh, let a more painful bed than that, on the bare earth, be now Duryodhana's and let him lie down on it as his last, deprived of life ! Win thou over those men that were ruled by the wicked Duryodhana of unjust conduct to the side of Pāndu's son endued with modesty and wisdom and asceticism and self-restraint and valor and might regulated by virtue ! Endued with humility and righteousness, with asceticism and self-restraint and with valour regulated by virtue, and always speaking the truth, our king, though afflicted by numerous deceptions, hath forgiven all and hath patiently borne great wrongs. When the eldest son of Pāndu, of soul under proper control, will indignantly dart at the Kurus his terrible wrath accumulated for years, then will the son of Dhritarāshtra repent for this war. As a blazing fire burning all around consumeth dry grass in the hot season, so will Yudhishtira, inflamed with wrath, consume the Dhārtarāshtra host by a glance alone of his eye. When Dhritarāshtra's son will behold Bhimasena, that wrathful Pāndava of terrific impetus, stationed on his car, or mace in hand, vomiting the venom of his wrath, then will Duryodhana repent for this war. Indeed, when he will behold Bhimasena who always fighteth in the van, accoutred in mail, scarcely capable of being looked at even by his own followers, felling hostile heroes and devastating the enemy's ranks like Yama himself, then will the exceedingly vain Duryodhana recollect these words. When he will behold elephants, looking like mountain peaks, felled by Bhimsena, blood flowing from their broken heads like water from broken casks, then will Dhritarāshtra's son repent for this war. When falling upon the sons of Dhritarāshtra the fierce Bhīma of terrible mien, mace in hand, will slaughter them like a huge lion falling upon a herd of kine, then will Duryodhana repeat for this war. When the heroic Bhīma undaunted even in situations of great danger and skilled in weap-

ons,—when that grinder of hostile hosts in battle,—mounted on his car and alone, will crush by his mace crowds of superior cars and entire ranks of infantry, seize by his nooses strong as iron the elephants of the hostile army, and mow down the Dhārtarāshtra host like a sturdy woodsman cutting a forest down with an axe, then will Dhritarāshtra's son repent for this war. When he will behold the Dhārtarāshtra host consumed like a hamlet full of straw-built huts by fire, or a field of ripe corn by lightning,—indeed, when he will behold his vast army scattered, its leaders slain, and the men running with their backs towards the field afflicted with fear, and all the warriors humbled to the dust, being scorched by Bhīmasena with the fire of his weapons,—then will the son of Dhritarāshtra repent for this war. When Nakula, that warrior of wonderful feats, that foremost of all car-warriors, dexterously shooting arrows by hundreds, will mangle the car-warriors of Duryodhana, then will the son of Dhritarāshtra repent for this war. Accustomed to enjoy all the comforts and luxuries of life, when Nakula, recollecting that bed of woe on which he had slept for a long time in the woods, will vomit the poison of his wrath like an angry snake, then will the son of Dhritarāshtra repent for this war. Ready to lay down their very lives, the (allied) monarchs, O *Suta*, urged to battle by king Yudhishthira the just, will furiously advance, on their resplendent cars, against the (hostile) army. Beholding this, the son of Dhritarāshtra will certainly have to repent. When the Kuru prince will behold the five heroic sons (of Draupadi), children in years but not in acts, and all well-versed in arms, rush, reckless of their lives, against the Kauravas, then will that son of Dhritarāshtra repent for this war. When bent upon carnage Sahadeva, mounted on his car of noiseless wheels and motion incapable of being obstructed, and set with golden stars and drawn by well-trained steeds, will make the heads of monarchs roll on the field of battle with volleys of arrows,—indeed, beholding that warrior skilled in weapons seated on his car in the midst of that frightful havoc, turning now to the left and now to the right and falling upon the foe in all directions,—then will the son of Dhritarāshtra repent for this war. Indeed, when the modest but

mighty Sahadeva, skilled in battle, truthful, conversant with all the ways of morality, and endued with great activity and impetuosity, will fall upon the son of Gāndhāra in fierce encounter and rout all his followers, then will the son of Dhritarāshtra repent for this war. When he will behold the sons of Draupadi, those great bowmen, those heroes skilled in weapons and well-versed in all the ways of car-fight, dart at the foe like snakes of virulent poison, then will the son of Dhritarāshtra repent for this war. When that slayer of hostile heroes, Abhimanyu skilled in arms like Krishna himself, will overpower the foe showering upon them like the very clouds a thick downpour of arrows, then will the son of Dhritarāshtra repent for this war. Indeed, when he will behold that son of Subhadrā, a child in years but not in energy, skilled in weapons and like unto Indra himself, falling like Death's self upon the ranks of the foe, then will the son of Dhritarāshtra repent for this war. When the youthful *Prabhadrakas*, endued with great activity, well-versed in battle, and possessed of the energy of lions, will overthrow the sons of Dhritarāshtra with all their troops, then will Duryodhana repent for this war. When those veteran car-warriors Virāta and Drupada will assail, at the head of their respective divisions, the sons of Dhritarāshtra and their ranks, then will Duryodhana repent for this war. When Drupada, skilled in weapons, and seated on his car, desirous of plucking the heads of youthful warriors, will wrathfully strike them off with arrows shot from his bow, then will the son of Dhritarāshtra repent for this war. When that slayer of hostile heroes, Virāta, will penetrate into the ranks of the foe, grinding all before him with the aid of his *Matsya* warriors of cool courage, then will the son Dhritarāshtra repent for this war. When he will behold in the very van the eldest son of the Matsya king, of cool courage and collected mien, seated on his car and accoutred in mail in behalf of the Pāndavas, then will the son of Dhritarāshtra repent for this war. I tell thee truly that, when that foremost of Kaurava heroes, the virtuous son of Cāntanu, will be slain in battle by Cikhandin, then all our foes, without doubt, will perish. Indeed, when, overthrowing numerous car-warriors, Cikhandin, seated on his

own well-protected car, will proceed towards Bhishma, crushing multitudes of (hostile) cars by means of his own powerful steeds, then will the son of Dhritarāshtra repent for this war. When he will behold Dhristadyumna unto whom Drona hath imparted all the mysteries of the science of weapons, stationed in splendour in the very van of the Crinjaya ranks, then will the son of Dhritarāshtra repent. Indeed, when that leader of the Pāndava host, of immeasurable prowess and capable of withstanding the rush of any force, will proceed to attack Drona in battle, crushing with his arrows the Dhārtarāshtra ranks, then will Duryodhana repent for this war. What enemy can withstand him who hath, for fighting in his van, that lion of the Vrishni race, that chief of the Somakas, who is modest and intelligent, mighty and endued with great energy, and blessed with every kind of prosperity? * Say also this (unto Duryodhana),—Do not covet (the kingdom). We have chosen, for our leader, the dauntless and mighty car-warrior Sātyakin the grandson of Cini, skilled in weapons and having none on earth as his equal. Of broad chest and long arms, that grinder of foes, unrivalled in battle, and acquainted with the best of weapons,—the grandson of Cini, skilled in arms and perfectly dauntless, is a mighty car-warrior wielding a bow of full four cubits' length. When that slayer of foes, that chief of the Cinis, urged by me, will shower like the very clouds his arrows on the foe, completely overwhelming their leaders with that downpour, then will the son of Dhritarāshtra repent for this war. When that illustrious warrior of long arms and firm grasp of the bow musters his resolution for fight, the foe then, like kine smelling the scent of the lion, fly away from him before even commencing the encounter. That illustrious warrior of long arms and firm grasp of the bow is capable of splitting the very hills and destroying the entire universe. Practised in weapons, skilled (in battle), and endued with exceeding lightness of hand, he shineth on the field of battle like the Sun himself in the sky. That lion of the Vrishni race, that scion of Yadu's line, of superior training, hath di-

* Sātyaki.—T.

verse wonderful and excellent weapons. Indeed, Sātyaki is possessed of a knowledge of all those uses of weapons that are said to be highly excellent. When he will behold in battle the golden car of Sātyaki of Madhu's race, drawn by four white steeds, then will that wretch of uncontrolled passions, the son of Dhritarāshtra, repent. When also he will behold my terrible car endued with the effulgence of gold and bright gems, drawn by white steeds and furnished with the banner bearing the device of the ape and guided by Keçava himself, then will that wretch of uncontrolled passions repent. When he will hear the fierce twang produced by the constant stretch of the bow-string with fingers cased in leathern fence,—that terrible twang, loud as the rolling of the thunder, of my bow *Gāndiva* wielded by me in the midst of the great battle,—then will that wicked wretch, the son of Dhritarāshtra, repent, beholding himself abandoned by his troops flying away like kine from the field of battle in all directions overwhelmed by the darkness created by my arrowy downpour. When he will behold innumerable keen-edged arrows furnished with beautiful wings and capable of penetrating into the very vitals, shot from the string of *Gāndiva*, like fierce and terrible flashes of lightning emitted by the clouds, destroying enemies by thousands, and devouring numberless steeds and elephants clad in mail, then will the son of Dhritarāshtra repent for this war. When he will behold the arrows shot by the enemy turned off or turned back struck by my shafts or cut to pieces pierced transversely by my arrows, then will the foolish son of Dhritarāshtra repent for this war. When broad-headed arrows shot by my hands will strike off the heads of youthful warriors like birds* picking off fruits from tree-tops, then will the son of Dhritarāshtra repent for this war. When he will behold excellent warriors of his falling down from their cars, and elephants and steeds rolling on the field, deprived of life by my arrows, then will the son of Dhritarāshtra repent for this war. When he will behold

* *Dwija* or "twice born" means any oviparous animal, as a bird, a snake, a fish; Here the word means "birds," and not, as some explain, the "twice-born Brahmanas."—T.

his brothers, before even fairly coming within the range of the enemy's weapons, die all around, without having achieved anything in battle, then will the son of Dhritarāshtra repent for this war. When pouring my blazing shafts incessantly, I will, like Death himself with mouth wide open, destroy on all sides multitudes of cars and foot-soldiers, then will that wretch repent. When he will behold his own troops, covered with the dust raised by my car wandering in all directions, torn to pieces by *Gāndiva* and reft of sense, then will that wretch repent. When he will behold his whole army running away in fear on all directions, mangled in limbs, and bereft of sense; when he will behold his steeds, elephants, and foremost of heroes slain; when he will see his troops thirsty, struck with panic, wailing aloud, dead and dying, with their animals exhausted, and hair, bones and skulls lying in heaps around like half-wrought works of the Creator, then will that wretch repent. When he will behold on my car, *Gāndiva*, and *Vāsudeva*, and the celestial conch *Pāñchajanya*, myself, my couple of inexhaustible quivers, and my conch called *Devadatta*, as also my white steeds, then will the son of Dhritarāshtra repent for this war. When I will consume the Kauravas, like *Agni* consuming innumerable wicked souls assembled together at the time of ushering in another *Yuga* at the end of the last one, then will Dhritarāshtra with all his sons repent. When the wicked-hearted and the wrathful son of Dhritarāshtra will be deprived of prosperity with brothers and army and followers, then, reft of pride and losing heart and trembling all over, will that fool repent. One morning when I had finished my water-rites and prayers, a *Brāhmana* spoke unto me these pleasant words,—O *Pārtha*, thou shalt have to execute a very difficult task; O *Savyasāchin*, thou shalt have to fight with thy foes! *Either Indra riding on his excellent steed and thunder-bolt in hand will walk before thee slaying thy foes in battle, or Krishna, the son of Vasudeva, will protect thee from behind riding on his car drawn by the steeds headed by Sugriva!*—Relying on those words, I have, in this battle, passing over *Indra* the wielder of the thunder-bolt, preferred *Vāsudeva* as my ally. That *Krishna*

hath been obtained by me for the destruction of those wicked ones! I see the hand of the deities in all this! The person whose success is only wished for by Krishna without the latter's actually taking up arms in his behalf, is certain to prevail over all enemies, even if these be the celestials with Indra at their head, while anxiety there is none if they be human.* He that wisheth to conquer in battle that foremost of heroes, Vasudeva's son Krishna endued with great energy, wisheth to cross by his two arms alone the great ocean of wide expanse and immeasurable water. He that wisheth to split by a slap of his palm the high Kailāsa mountain, is not able to do the slightest damage to the mountain although his hand only with its nails is sure to wear away. He that would conquer Vāsudeva in battle, would, with his two arms, extinguish a blazing fire, stop the Sun and the Moon, and plunder by force the *Amrita* of the gods,—that Vāsudeva, viz, who, having mowed down in battle by main force all the royal warriors of the Bhoja race, had carried off on a single car Rukmini of great fame for making her his wife and in whom was afterwards born Praddyumna of high soul! It was this favorite† of the gods, who, having speedily smashed the Gāndhāras and conquered all the sons of Nagnajit, forcibly liberated from confinement king Sudarçana of great energy. It was he that slew king Pāndya by striking his breast‡ against his, and mowed down the Kalingas in battle. Burnt by him, the city of Vārānasi remained for many years without a king. Incapable of being defeated by others, Ekalavya the king of the Nishādas always used to challenge this one to battle; but slain by Krishna he lay dead like the Asura *Jambha* violently thrashed on a hillock. It was Krishna who, having Valadeva for his second, slew Ugrasena's wicked son seated in court in the midst of the Vrishnis and the Andhakas, and then gave unto

* Many texts omit this *Sloka*.—*T.*

† *Lalāma* in the sense of "beautiful" or "charming" is confined by many authorities to the neuter gender. It ought to be connected, therefore, with the personal pronoun *Ayam*, and not with *Sudarçanam*.—*T.*

‡ Some texts read *Kapāte nijaghāna* meaning "slew in the city of Kapāta."—*T.*

Ugrasena the kingdom. It was Krishna who fought with king Cālva, the lord of Saubha, fearless in consequence of his powers of illusion and stationed in the skies, and it was he who at the gate of Saubha caught with his hands the fierce *Çataghni** (hurled by Saubha's lord). What mortal is able to bear his might. The *Asuras* had a city named *Prāgyotisha* which was formidable, inaccessible and unbearable. It was there that the mighty Naraka, the son of the Earth, kept the jewelled ear-rings of Aditi, having brought them by force. The very gods who, fearless of death, assembled together with Cakra at their head, were incapable of conquering him. Beholding Keçava's prowess, and might, and weapon that is irresistible, and knowing also the object of his birth, the gods employed him for the destruction of those *Asuras*. Vāsudeva, too, endued with all the divine attributes that ensure success, agreed to undertake that exceedingly difficult task. In the city of *Nirmochana* that hero slew six thousand *Asuras*, and cutting into pieces innumerable keen-edged shafts, he slew Mura and hosts of *Rākshasas*, and then entered that city. It was there that an encounter took place between the mighty Naraka and Vishnu of immeasurable strength. Slain by Krishna, Naraka lay lifeless there like a *Karnikāra* tree uprooted by the wind. Having slain the Earth's son Naraka, and also Mura, and recovered those jewelled ear-rings, the learned Krishna of unparalleled prowess come back, adorned with beauty and undying fame. Having witnessed his terrible feats in that battle, the gods then and there granted him boons, saying, *Fatigue will never be thine in fight; neither the firmament nor the waters shall stop thy course: nor shall weapons penetrate thy body!* And Krishna, at all this, regarded himself amply rewarded. Immeasurable, and possessed of great might, in Vāsudeva are ever all the virtues! And yet the son of Dhritarāshtra seeketh to vanquish that unbearable Vishnu of infinite energy, for that wretch often thinks of

* This is the ancient *Indian* rocket. It is so called probably from its ability to kill a hundred warriors at a time. Some have even supposed it to represent a rude cannon.—T.

imprisoning him. Krishna, however, beareth all this for our sake only. That wretch seeketh to create a sudden disunion between Krishna and myself. How far, however, he is capable of taking away the affection of Krishna from the Pāndavas, he will see on the field of battle. Having bowed down unto Cāntanu's son, and also Drona with his son, and the unrivalled son of Caradwat, I shall fight for regaining our kingdom. The god of justice himself will bring destruction on that sinful man, I am sure, who will fight with the Pāndavas! Deceitfully defeated at dice by those wretches, ourselves of royal birth had to pass twelve years in great distress in the forest and one long year in a state of concealment. When those Pāndavas are still alive, how shall the sons of Dhritarāshtra rejoice, possessing rank and affluence? If they vanquish us in fight, aided by the very gods headed by Indra, the practice then of vice would be better than virtue, and surely there would be nothing like righteousness on earth. If man is affected by his acts, if we be superior to Duryodhana, then, I hope that, with Vāsudeva as my second, I shall slay Duryodhana with all his kinsmen. O lord of men, if the act of robbing us of our kingdom be wicked, if these our own good deeds be not fruitless, then, beholding both this and that, it seems to me that the overthrow of Duryodhana is certain. Ye Kauravas, ye will see it with your eyes that, if they fight, the sons of Dhritarāshtra shall certainly perish! If they act otherwise instead of fighting then they may live; but in the event of a battle ensuing, none of them will be left alive! Slaying all the sons of Dhritarāshtra along with Karna, I shall surely wrest the whole of their kingdom. Do ye, meanwhile, whatever ye think best, and enjoy also your wives and other sweet things of life! There are, with us, many aged *Brāhmanas* versed in various sciences, of amiable behaviour, well-born, acquainted with the cycle of the year, engaged in the study of astrology, capable of understanding with certainty the motions of planets and the conjunctions of stars as also of explaining the mysteries of fate and answering questions relating to the future, acquainted with the signs of the Zodiac, and versed with the occurrences of every hour, who

are prophesying the great destruction of the Kurus and the Srinjayas, and the ultimate victory of the Pāndavas, so that Yudhishtira who never made an enemy already regardeth his objects fulfilled in consequence of the slaughter of his foes! And Janārdana also, that lion among the Vrishnis, endued with the knowledge of the invisible future, without doubt, beholdeth all this. And I also, with unerring foresight, myself behold that future, for that foresight of mine, acquired of old, is not obstructed! The sons of Dhritarāshtra, if they fight, will not live! My bow, *Gāndiva*, yawneth without being handled; my bowstring trembleth without being stretched; and my arrows also, issuing from my quiver's mouth, are again and again seeking to fly. My bright scimitar issueth of itself from its sheath like a snake quitting his own decayed slough; and on the top of my flagstaff are heard terrific voices—*When shall thy car be yoked, O Kiritin!*—Innumerable jackals set up hideous howls at night, and *Rākshasas* frequently alight from the sky; deer and jackals and peacocks, crows and vultures and cranes, and wolves and birds of golden plumage, follow in the rear of my car when my white steeds are yoked unto it! Single-handed, I can despatch, with arrowy showers, all warlike kings, to the regions of Death. As a blazing fire consumeth a forest in the hot season, so, exhibiting diverse courses, I will hurl those great weapons called *Sthunā-karna*, *Pācupata*, and *Brāhma*, and all those that Cakra gave me, all of which are endued with fierce impetuosity. And with their aid, setting my heart on the destruction of those monarchs, I will leave no remnant of those that come to the field of battle. I will rest, having done all this. Even this is my chief and decided resolve. Tell them this, O son of Gavalgani! Look at the folly of Duryodhana! O *Suta*, they that are invincible in battle even if encountered with the aid of the very gods headed by Indra,—even against them that son of Dhritarāshtra thinketh of warring! But so let it be even as the aged Bhishma the son of Cāntanu, and Kripa, and Drona with his son, and Vidura endued with great wisdom, are saying! May the Kuravas all live long!—”

SECTION XLVIII.

Vaiçampāyana said.—“In the midst, O Bhārata, of all those assembled kings, Bhishma the son of Cāntanu then said these words unto Duryodhana,—‘Once on a time, Vrihaspati and Cakra went to Brahman. The Maruts also with Indra, the Vasus with Agni, the Ādityas, the Sādhyas, the seven celestial *Rishis*, the *Gandharva* Viçvāvasu, and the beautiful tribes of the Apsaras, all approached the ancient Grand sire. And having bowed down unto that Lord of the universe, all those dwellers of heaven sat around him. Just then, the two ancient deities, the *Rishis* Nara and Nārāyana, as if drawing unto themselves by their own energy the minds and energies of all who were present there, left the place. Thereupon Vrihaspati asked Brahman, saying,—*Who are these two that leave the place without worshipping thee? Tell us, O Grand sire, who they are!*—Thus asked, Brahman said,—These two, endued with ascetic merit, blazing with effulgence and beauty, illuminating both the earth and the heaven, possessed of great might, and pervading and surpassing all, are Nara and Nārāyana, dwelling now in the region of *Brahman*, having arrived from the other world. Endued with great might and prowess, they shine in consequence of their own asceticism. By their acts they always contribute to the joy of the world. Worshipped by the gods and the *Gandharvas*, they exist only for the destruction of *Asuras!*—’

“Bhishma continued.—‘Having heard these words, Cakra went to the spot where those two were practising ascetic austerities, accompanied by all the celestials and having Vrihaspati at their head. At that time the dwellers of heaven had been very much alarmed in consequence of a war raging between themselves and the *Asuras*. And Indra asked that illustrious couple to grant him a boon. Thus solicited, O best of the Bharata race, those two said,—*Name thou the boon.*—Upon this Cakra said unto them,—*Give us your aid!*—They then said unto Cakra,—*We will do what thou wishest!*—And then it was with their aid that Cakra subsequently

vanquished the *Daityas* and the *Dānavas*. The chastiser of foes, Nara, slew in battle hundreds and thousands of Indra's foes among the *Paulomas* and the *Kālakanjas*. It was this Arjuna who, riding on a whirling car, severed in battle, with a broad-headed arrow, the head of the *Asura* Jambha while the latter was about to swallow him. It was he who afflicted (the *Daitya* city of) Hiranyapura on the other side of the ocean, having vanquished in battle sixty thousands of Nivāta-kavachas. It was this conqueror of hostile towns, this Arjuna of mighty arms, that gratified Agni, having vanquished the very gods with Indra at their head. And Nārāyana also hath, in this world, destroyed in the same way numberless other *Daityas* and *Dānavas*. Even such are those two of mighty energy that are now seen united with each other. It hath been heard by us that the two heroic and mighty car-warriors, Vāsudeva and Arjuna, that are now united with each other, are those same ancient gods, the divine Nara and Nārāyana ! Amongst all on earth they are incapable of being vanquished by the *Asuras* and the gods headed by Indra himself. That Nārāyana is Krishna, and that Nara is Fālguna. Indeed, they are one Soul born in twain. These two, by their acts, enjoy numerous eternal and inexhaustible regions, and are repeatedly born in those worlds when destructive wars are necessary. For this reason their mission is to fight. Even this is what Nārada, conversant with the *Vedas*, had said unto the Vrishnis. When thou, O Duryodhana, wilt see Keçava with conch-shell and discus, and mace in hand, and that terrible wielder of the bow, Arjuna, armed with weapons, when thou wilt behold those eternal and illustrious ones, the two Krishnas seated on the same car, then wilt thou, O child, remember these my words ! Why should not such danger threaten the Kurus when thy intellect, O child, hath fallen off from both profit and virtue ? If thou heedest not my words, thou shalt then have to hear of the slaughter of many, for all the Kuravas accept thy opinion !* Thou art alone in holding as true

* I think the reading *tavaiva* is a mistake for *tadeva*. If this correction were made, the meaning would be more significant. The

the opinion, O bull of the Bharata race, of only three persons, viz, Karna a low-born *Suta's* son cursed by Rāma, Cakuni the son of Suvala, and thy mean and sinful brother Dusçāsana !

“Karna said,—‘It behoveth thee not, O blessed grandsire, to use such words towards me, for I have adopted the duties of the *Kshatriya* order without falling off from those of my own ! Besides, what wickedness is there in me ? I have no sin known to any one of Dhritarāshtra’s people ! I have never done any injury to Dhritarāshtra’s son ; on the other hand, I will slay all the Pāndavas in battle ! How can they that are wise make peace again with those that have before been injured ? It is always my duty to do all that is agreeable to king Dhritarāshtra, and especially to Duryodhana, for he is in possession of the kingdom !’”

Vaiçampayana continued.—“Having listened to these words of Karna, Bhishma the son of Cāntanu, addressing king Dhritarāshtra, again said,—‘Although this one often boasteth, saying,—*I shall slay the Pāndavas*,—yet he is not equal to even a sixteenth part of the high-souled Pāndavas ! Know that the great calamity that is about to overtake thy sons of wicked souls, is the act of this wretched son of a *Suta* ! Relying upon him, thy foolish son Suyodhana hath insulted those heroes of celestial descent, those chastisers of all foes ! What, however, is that difficult feat achieved by this wretch before that is equal to any of those achieved of old by every one of the Pāndavas ? Beholding in the city of Virāta his beloved brother, slain by Dhananjaya who displayed such prowess, what did this one then do ? When Dhananjaya, rushing against all the assembled Kurus, crushed them and took away their robes, was this one not there then ? When thy son was being led away as a captive by the *Gandharvas* on the

sense then would be—“Even that is the opinion regardfully accepted by all the Kurus !” The contrast also of this with what follows would then be very pointed, and Duryodhana’s folly in listening to the counsels of only *three* persons would appear more strongly. As, however, none of the printed editions have *tadeva*, I have followed the reading I have found without correcting it.—T.

occasion of the tale of the cattle, where was this son of a *Suta* then who now belloweth like a bull? Even there, it was Bhima, and the illustrious Pārtha, and the twins, that encountered the *Gandharvas* and vanquished them! Ever boastful, and always unmindful of both virtue and profit, these, O bull of the Bharata race, are the many false things, blessed be thou, that this one uttereth!

“Having heard these words of Bhishma, the high-souled son of Bharadwāja, having paid due homage unto Dhritarāshtra and the assembled kings, spoke unto him these words,—‘Do that, O king, which the best of the Bharatas, Bhishma, hath said! It behoveth thee not to act according to the words of those that are covetous of wealth. Peace with the Pāndavas, before the war breaks out, seems to be the best. Everything said by Arjuna and repeated here by Sanjaya, will, I know, be accomplished by that son of Pāndu, for there is no bowman equal unto him in the three worlds!’ Without regarding, however, these words spoken by both Drona and Bhishma, the king again asked Sanjaya about the Pāndavas. From that moment, when the king returned not a proper answer to Bhishma and Drona, the Kuravas gave up all hopes of life.”

SECTION XLIX.

“Dhritarāshtra said,—‘What did that Pāndava-king, the son of Dharma, say, O Sanjaya, after hearing that a large force hath been assembled here for gladdening us? How also is Yudhishtira acting, in view of the coming strife, O *Suta*? Who amongst his brothers and sons are looking up to his face, desirous of receiving his orders? Provoked as he is by the deceptions of my wicked sons, who again are dissuading that king of virtuous behaviour and conversant with virtue, saying,—‘*Have peace!*’”

“Sanjaya said,—‘All the Pāñchālas along with the other sons of Pāndu are looking up to Yudhishtira’s face, blessed be thou, and he too is restraining them all. Multitudes of cars belonging to the Pāndavas and the Pāñchālas are coming in separate bodies for gladdening Yudhishtira the son of

Kunti ready to march to the field of battle. As the sky brightens up at the advent of the rising sun, so the Pāñchālas are rejoicing at their union with Kunti's son of blazing splendour and risen like a flood of light. The Pāñchālas, the Kekayas, and the Matsyas, along with the very herdsmen that attend on their kine and sheep, are rejoicing and gladdening Yudhishtira the son of Pāndu. Brāhmani and Kshatriyā girls, and the very daughters of the Vaiçyas, in large numbers, are coming in playful mood for beholding Pārtha accoutred in coat of mail!

"Dhritarāshtra said,—'Tell us, O Sanjaya, of the forces of Dhrishtadyumna, as also of the Somakas, and of all others, with which the Pāndavas intend to fight with us!'"

Vaiçampāyana continued.—"Thus interrogated, in the midst of the Kurus and in their very hall, the son of Gāvalgani became thoughtful for a moment and seemed to draw repeatedly deep and long sighs. And suddenly he fell down in a swoon without any apparent reason. Then, in that assembly of kings, Vidura said loudly,—'Sanjaya, O great king, hath fallen down on the ground senseless, and cannot utter a word, bereft of sense and his intellect clouded!'"

"Dhritarāshtra said,—'Without doubt, Sanjaya, having seen those mighty car-warriors, the sons of Kunti, hath his mind filled with great anxiety in consequence of those tigers among men.'"

Vaiçampāyana continued.—"Having recovered consciousness, and being comforted, Sanjaya addressed king Dhritarāshtra in the midst of that concourse of Kurus in that hall, saying,—'Indeed, O king of kings, I saw those great warriors, the sons of Kunti, thinned in body in consequence of the restraint in which they had lived in the palace of the king of the Matsyas. Hear, O king, with whom the Pāndavas will contend against you! With that hero Dhrishtadyumna as their ally, they will fight against you! With that personage of virtuous soul, who never forsaketh truth through anger or fear, temptation or the sake of wealth, or disputation; and who is, O king, a very authority in matters of religion, himself being the best of those that practise virtue;—with

him who hath never made an enemy, the sons of Pāndu will fight against you! He unto whom no one on earth is equal in might of arms, and who wielding his bow had brought all kings under subjection, and who vanquished of old the people of Kāçi and Anga and Magadha, as also the Kālingas;—with that Bhīma-sena will the sons of Pāndu fight against you! Indeed, he through whose might the four sons of Pāndu quickly alighted on the earth, having issued forth from the (burning) house of lac; that son of Kunti, Vrikodara, who became the means of their rescue from the cannibal Hidimva; that son of Kunti, Vrikodara, who became their refuge when the daughter of Yajnasena was being ravished by Jayadratha; indeed, with that Bhīma who rescued the assembled Pāndavas from the conflagration at *Vāranāvata*; even with him (as their ally) will they fight against you. He who for the gratification of Krishnā slew the *Krodhavasas*, having penetrated the rugged and terrible mountains of *Gandhamādana*, he to whose arms hath been imparted the might of ten thousand elephants, with that Bhīmasena (as their ally) the Pāndavas will fight against you. That hero who, for the gratification of *Agni*, with Krishna only for his second, bravely vanquished of yore Purandara in fight; he who gratified by combat that God of gods, the trident-bearing lord of Umā—*Mahādeva* himself having the mountains for his abode; that foremost of warriors who subjugated all the kings of the earth; with that Vijaya (as their ally) the Pāndavas will encounter you in battle. That wonderful warrior Nakula, who vanquished the whole of the western world teeming with *Mlecchas*, is present in the Pāndava camp. With that handsome hero, that unrivalled bowman, that son of Mādri, O Kauravya, the Pāndavas will fight against you! He who vanquished in battle the warriors of Kāçi, Anga, and Kālinga,—with that Sahadeva will the Pāndavas encounter you in battle! He who in energy hath for his equals only four men on earth, *viz.* Aṣwathāman and Dhriṣhtaketu and Rukmi and Pradyumna,—with that Sahadeva youngest in years, that hero among men, that gladdener of Mādri's heart,—with him, O king, will you have a destructive battle! She who, while

living of yore as the daughter of the king of Kāçi, had practised the austere penances ; she who, O bull of the Bharata race, desiring even in a subsequent life to compass the destruction of Bhishma, took her birth as the daughter of Pāñchāla, and accidentally became afterwards a male ; who, O tiger among men, is conversant with the merits and demerits of both sexes ; that invincible prince of Pāñchāla who encountered the Kalingas in battle, with that Cikhandin skilled in every weapon, the Pāñdavas will fight against you. She whom a *Yaksha* for Bhishma's destruction metamorphosed into a male, with that formidable bowman the Pāñdavas will fight against you ! With those mighty bowmen, brothers all, those five *Kekaya* princes, with those heroes clad in mail, will the Pāñdavas fight against you ! With that warrior of long arms, endued with great activity in the use of weapons, possessed of intelligence and prowess incapable of being baffled, with that Yuyudhāna the lion of the Vrishni race, will you have to fight ! He who had been the refuge of the high-souled Pāñdavas for a time, with that Virāta ye will have an encounter in battle ! The lord of Kāçi, that mighty warrior who ruleth in Vārānasi, hath become an ally of theirs ; with him will the Pāñdavas fight against you ! The high-souled sons of Draupadi, children in years *but invincible in battle, and unapproachable like snakes of virulent poison, with them will the Pāñdavas fight against you ! He that in energy is like unto Krishna and in self-restraint unto Yudhishthira, with that Abhimanyu will the Pāñdavas fight against you ! That warlike son of Ciçupāla, Dhristaketu of great fame, who in energy is beyond compare and who when angry is incapable of being withstood in battle, with that king of the *Chedis* who has joined the Pāñdavas at the head of an *Akshauhini* of his own, will the sons of Pāñdu fight against you. He that is the refuge of the Pāñdavas even as Vāsava is of the celestials, with that Vāsudeva will the Pāñdavas fight against you. He also, O bull of Bharata race, Carabha the brother of the king of the *Chedis*, who again is united with Karakarça,—with both these will the Pāñdavas fight against you. Sahadeva the son of Jarāsandha, and Jayatsena, both

unrivalled heroes in battle, are resolved upon fighting for the Pāndavas. And Drupada too, possessed of great might, and followed by a large force, and reckless of his life, is resolved to fight for the Pāndavas. Relying upon these and other kings by hundreds, of both the Eastern and the Northern countries, king Yudhishtira the just is prepared for battle.”

SECTION L.

“Dhritarāshtra said,—‘All these named by thee are, indeed, endued with great courage, but all of them together are equal to Bhima singly. My fear, O child, from the wrathful Bhima is, indeed, very great, like that of a fat* deer from an enraged tiger! I pass all my nights in sleeplessness, breathing deep and hot sighs, afearcd of Vrikodara, O child, like an animal of any other species afearcd of the lion! Of mighty arms, and in energy equal unto Cakra himself, I see not in this whole army even one that can withstand him in battle. Exceedingly wrathful and firm in animosity, that son of Kunti and Pāndu smileth not even in jest, is mad with rage, casteth his glances obliquely, and speaketh in a voice of thunder. Of great impetuosity and great courage, of long arms and great might, he will not, in battle, leave even one of my foolish sons alive! Indeed, Vrikodara, that bull among the Kurus, whirling his mace in battle, will, like a second Yama mace in hand, slay all my sons who are afflicted by a heavy calamity! Even now I see that terrible mace of his, with eight sides, made of steel, and adorned with gold, uplifted like a Brāhmana’s curse † As a lion of developed strength among a flock of deer, Bhima will range among my troops! He only (amongst his brothers) always displayed his strength cruelly towards my sons! Eating

* Lit.—“a deer of the larger species.”—T.

† It is difficult to guess what is really meant by *Brahma-danda-mivodyatam*. Vagishta, it is said, by uplifting this *Brahma-danda*, frustrated all the weapons, human, *Asura*, and celestial, hurled at him by *Viṣvāmitra* during his *Kshatriya* existence. (*Rāmāyana—Adikānda*). Lit. it may mean the Brāhmana’s thin staff of bamboo branch. Possibly this was supposed to possess miraculous powers.—T.

voraciously, and endued with great impetuosity, from his very childhood he hath been behaving inimically towards my children! My heart trembleth (to remember) that even in their childhood, Duryōdhana and other sons of mine, while fighting with him (sportively), were always ground down by the elephant-like Bhima. Alas, my sons have always been oppressed by his might, and it is that Bhima of terrible prowess that hath been the cause of this rupture! Even now I behold Bhima, mad with rage, fighting in the very van, and devouring the whole of my host consisting of men, elephants, and steeds! Equal unto Drona and Arjuna in weapons, his speed equal unto the velocity of the wind, and in wrath like unto Maheçwara himself, who is there, O Sanjaya, that would slay that wrathful and terrible hero in battle? I think it to be a great gain that my sons were not even then slain by that slayer of enemies who is endued with such energy! How can a human being withstand the impetuosity of that warrior in battle who slew *Yakshas* and *Rākshasas* before of terrible might? O Sanjaya, even in his childhood he was never completely under my control. Injured by my wicked sons, how can that son of Pāndu come under my control now? Cruel and extremely wrathful, he would break but not bend. Of oblique glances and contracted eye-brows, how can he be induced to remain quiet? Endued with heroism, of incomparable might and fair complexion, tall like a palmyra-tree, and in height taller than Arjuna by the span of the thumb, the second son of Pāndu surpasseth the very steeds in swiftness and elephants in strength, speaketh in indistinct accents, and possesseth eyes having the hue of honey. As regards form and might, even such was he in his very boyhood as I truly heard long before from the lips of Vyāsa! Terrible and possessed of cruel might, when angry he will destroy in battle with his iron mace cars and elephants and men and horses. By acting against his wishes, that foremost of smiters who is ever wrathful and furious hath before been, O child, insulted by me! Alas, how will my sons bear that mace of his which is straight, made of steel, thick, of beautiful sides, adorned with gold, capable of slaying a hundred, and producing a

terrible sound when hurled at the foe? Alas, O child, my foolish sons are desirous of crossing that inaccessible ocean constituted by Bhima, which is really shoreless, without a raft on it, immeasurable in depth, and full of currents impetuous as the course of arrows! Fools in reality though boasting of their wisdom, alas, my children do not listen to me even though I cry out! Beholding only the honey they do not see the terrible fall that is before them!* They that will rush to battle with Death himself in that human shape are certainly doomed to destruction by the Supreme Ordainer like animals within the lion's view. Full four cubits in length, endued with six sides and great might, and having also a deadly touch, when he will hurl his mace from the sling, how shall my sons, O child, bear its impetus? Whirling his mace and breaking therewith the heads of (hostile) elephants, licking with his tongue the corners of his mouth and drawing long breaths, when he will rush with loud roars against mighty elephants, returning the yells of those infuriate beasts that might rush against him, and when entering the close array of cars he will slay, after taking proper aim, the chief warriors before him, what mortal of my party will escape from him looking like a blazing flame? Crushing my forces and cutting a passage through them, that mighty-armed hero, dancing with mace in hand, will exhibit the scene witness during the universal Dissolution at the end of the *Yuga*. Like an infuriate elephant crushing trees adorned with flowers, Vrikodara will, in battle, furiously penetrate the ranks of my sons. Depriving my cars of their warriors, drivers, steeds, and flag-staffs, and afflicting all warriors fighting from cars and the backs of elephants, that tiger among men will, O Sanjaya, like the impetuous current of *Gangā* throwing down diverse trees standing on its banks, crush in battle the troops of my sons! Without doubt, O Sanjaya, afflicted by the

* This figure is very often used by ancient writers. Honey was collected by a class of persons who had to roam over mountain-breasts, their steps being guided by solitary bees on the wing, and deaths by fall were frequent.—T.

fear of Bhimasena, my sons and their dependants and all the allied kings will fly in different directions. It was this Bhima who, having entered of old, with Vāsudeva's aid, the innermost apartments of Jarāsandha, overthrew that king endued with great energy. That lord of Magadha, the mighty Jarāsandha, having fully brought under his subjection the goddess Earth, oppressed her by his energy. That the Kuravas in consequence of Bhishma's prowess, and the Andhakas and the Vrishnis in consequence of their policy, could not be subjugated by him was due only to their good fortune. What could be more wonderful than that the heroic son of Pāndu, of mighty arms and without any weapon, having approached that king, slew him in a trice? Like a venomous snake whose poison hath accumulated for years, Bhima will, O Sanjaya, vomit in battle the poison of his wrath upon my sons! Like the foremost of the celestials, the great Indra, smiting the Dānavas with his thunder-bolt, Bhimasena will, mace in hand, slay all my sons! Incapable of being withstood or resisted, of fierce impetus and prowess, and with eyes of a coppery hue, I behold even now that Vrikodara falling upon my sons! Without mace or bow, without car or coat of mail, fighting with his bare arms only, what man is there that could stand before him? Bhishma, the regenerate Drona, and Kripa the son of Caradwat,—these are as much acquainted as I myself with the energy of the intelligent Bhima. Acquainted with the practice of those that are noble, and desirous of death in battle, these bulls among men* will take their stand in the van of our army. Destiny is everywhere powerful, especially in the case of a male person,† for beholding the victory of the Pāndavas in battle, I do not yet restrain my sons! These mighty bowmen of mine, desirous of treading in that ancient track leading up to heaven, will lay down their lives in battle,

* Bhishma, Drona, Kripa, &c.—T.

† There is a current adage among the Hindus, of probably very ancient date, saying the very same thing. It is to this effect,—“the destiny of a male person, and the disposition of women, are not known to the very gods, let alone men!”—T.

taking care, however, of earthly fame ! O child, my sons are the same to these mighty bowmen as the Pāndavas are to them, for all of them are grandsons of Bhishma and disciples of Drona and Kripa ! O Sanjaya, the little acceptable services that we have been able to do unto these three venerable ones, will certainly be repaid by them owing to their own noble dispositions ! It is said that death, in battle, of a Kshatriya who taketh up arms and desireth to observe Kshatriya practices is, indeed, both good and meritorious. I weep, however, for all those that will fight with the Pāndavas ! That very danger hath now come which was foreseen by Vidura at the outset. It seems, O Sanjaya, that wisdom is incapable of dispelling woe ; on the other hand, overwhelming woe it is that dispelleth wisdom ! When the very sages, that are emancipated from all worldly concerns and that behold, standing aloof, all the affairs of the universe, are affected by prosperity and adversity, what wonder is there that I should grieve, I who have my affections fixed on a thousand things such as sons, kingdom, wives, grandsons, and relatives ? What good can possibly be in store for me on the accession of such a frightful danger ? Reflecting on every circumstance, I see the certain destruction of the Kurus ! That match at dice seems to be the cause of this great danger of the Kurus ! Alas, this sin was committed from temptation by the foolish Duryodhana desirous of wealth ! I believe all this to be the untoward effect of fleet Time that bringeth on everything ! Tied to the wheel of Time like its periphery I am not capable of flying away from it. Tell me, O Sanjaya, where shall I go ? What shall I do, and how shall I do it ? These foolish Kuravas will all be destroyed, their Time having come ! Helplessly shall I have to hear the wailings of women when my century of sons will all be slain ! Oh, how may death come upon me ! As a blazing fire in the summer season, when urged by the wind, consumeth dry grass, so will Bhima, mace in hand, and united with Arjuna, slay all on my side ! ”

SECTION LI.

“Dhritarāshtra said,—‘He whom we have never heard to speak a falsehood, he who hath Dhananjaya to fight for him, may have the sovereignty of even the three worlds! Reflecting from day to day I do not find the warrior who may, on his car, advance in battle against the wielder of *Gāndiva*. When that wielder of *Gāndiva* will shoot winged arrows and *Nālikas** and shafts capable of piercing the breasts of warriors, there is no rival of his in battle. If those bulls among men, those heroes,—Drona and Karna,—those foremost of mighty men, versed in weapons and invincible in battle, withstand him, the result may be very doubtful, but I am sure that the victory will not be mine. Karna is both compassionate and heedless, and the preceptor is aged and hath affection for his pupil. Pārtha, however, is able and mighty, of firm grasp (of the bow) and indefatigable. Terrible will be the encounter between them, without resulting in any one’s defeat. Conversant with weapons and endued with heroism, all of them have earned great fame. They may relinquish the very sovereignty of the gods but not the chance of winning victory. There would be peace, without doubt, upon the fall either of these two (Drona and Karna) or of Fālguna. There is none, however, who can either slay or vanquish Arjuna! Alas, how may his wrath that hath been excited against my foolish son be pacified! Others there are acquainted with the use of weapons, that conquer or are conquered; but it is heard that Fālguna always conquereth. Three and thirty years have passed away since the time when Arjuna, having invited Agni, gratified him at Khāndava, vanquishing all the celestials. We have never heard of his defeat anywhere. O child, like the case of Indra, victory is always that Arjuna’s

* A *Nālika*, from its description as given in other places, would appear to have been some kind of musket. Here, however, it seems that a *Nālika* was some species of arrow, unless *asyatas Nālikān* means “shooting muskets.” I am not sure what kind of weapon a *Nālika* really was.—T.*

who hath for his car-driver in battle Hrishikeṣa endued with the same character and disposition. We hear that the two Krishnas on the same car and the stringed *Gāndiva*,—these three forces,—have been united together! As regards ourselves, we have not a bow of that kind, or a warrior like Arjuna, or a car-driver like Krishna! The foolish followers of Duryodhana are not aware of this! O Sanjaya, the blazing thunder-bolt falling on the head leaveth something undestroyed, but the arrows, O child, shot by Kiritin leave nothing undestroyed! Even now I behold Dhanajaya shooting his arrows and committing a havoc around, picking off heads from bodies with his arrowy shower! Even now I behold the arrowy conflagration, blazing all around, issuing from *Gāndiva*, consuming in battle the ranks of my sons! Even now it seemeth to me that, struck with panic at the rattle of Savyasāchin's car, my vast army consisting of diverse forces is running away in all directions! As a tremendous conflagration, wandering in all directions, of swelling flames and urged by the wind, consumeth dry leaves and grass, so will the great flame of Arjuna's weapons consume all my troops! Kiritin, appearing as a foe in battle, will vomit innumerable arrows and become irresistible like all-destroying Death urged forward by the Supreme Ordainer. When I will constantly hear of evil omens of diverse kinds happening in the homes of the Kurus, and around them and on the field of battle, then will destruction, without doubt, overtake the Bharatas!"

SECTION LII.

"Dhritarāshtra said,—'Endued with great prowess and eager for victory, even as the sons themselves of Pāndu are so are their followers who are all resolved to sacrifice their lives and determined to win victory! Even thou, O son, hast told me of my mighty enemies, viz. the kings of the Pānchālas, the Kekayas, the Matsyas, and the Māgadhas! He, again, who at his will can bring under his subjection all the three worlds with Indra at their head, even that Creator of the universe, the mighty Krishna, is bent on giving victory to the

Pāndavas. As regards Sātyaki, he acquired in no time the whole science of arms from Arjuna. That scion of Cini's race will stand on the battle-field, shooting his shafts like husbandmen sowing seeds! The prince of Pānchāla, Dhrishtadyumna, that mighty car-warrior of cruel deeds, acquainted with all superior weapons, will fight with my host! Great is my fear, O child, from the wrath of Yudhishtira, from the prowess of Arjuna, and from the twins and Bhimasena. When those lords of men will, in the midst of my army, spread their superhuman net of arrows, I fear my troops will not come out of it! It is for this, O Sanjaya, that I weep! That son of Pāndu, Yudhishtira, is handsome, endued with great energy, highly blessed, possessed of *Brahma* force, intelligent, of great wisdom, and virtuous soul. Having allies and counsellors, united with persons ready for battle, and possessing brothers and fathers-in-law who are all heroes and mighty car-warriors, that tiger among men, the son of Pāndu, is also endued with patience, capable of keeping his counsels, compassionate, modest, of prowess incapable of being baffled, possessed of great learning, with soul under proper control, ever waiting upon the aged, and of subdued senses. Possessed thus of every accomplishment, he is like unto a blazing fire. What fool, doomed to destruction and deprived of sense, will jump, moth-like, into that blazing and irresistible *Pāndava* fire? Alas, I have behaved deceitfully towards him. The king, like unto a fire of long flames, will destroy all my foolish sons in battle without leaving any alive! I, therefore, think that it is not proper to fight with them! Ye Kauravas, be ye of the same mind! Without doubt, the whole race of Kuru will be destroyed, in case of hostilities being waged! This appears to me very clearly, and if we act accordingly, my mind may have peace! If war with them doth not seem beneficial to you, then we will strive to bring about peace! Yudhishtira will never be indifferent when he sees us distressed, for he censures me only as the cause of this unjust war!"

SECTION. LIII.

“Sanjaya said,—‘It is even so, O great king, as thou, O Bhārata, sayest! On the event of a battle, the destruction of the Kshatriyas by means of *Gāndīva* is certain! This, however, I do not understand, how when thou art always wise and especially acquainted with the prowess of Savyasāchin, thou followest yet the counsels of thy sons! Having, O bull of the Bharata race, injured the sons of Prithā from the very beginning, having, in fact, committed sins repeatedly, this is not, O great king, the time (to grieve)!* He that occupies the position of a father and a friend, if he is always watchful and of good heart, should seek the welfare (of his children); but he that injures, can not be called a father! Hearing of the defeat of the Pāndavas at dice, thou hadst, O king, laughed like a child, saying—*This is won, this is acquired!*—When the sharpest speeches were addressed to the sons of Prithā, thou didst not then interfere, pleased at the prospect of thy sons winning the whole kingdom. Thou couldst not, however, then see before thee the inevitable fall! The country of the Kurus, including the region called *Jāngala*, is, O king, thy paternal kingdom. Thou hast, however, obtained the whole earth won by those heroes. Won by the strength of their arms, the sons of Prithā made over to thee this extensive empire. Thou thinkest, however, O best of kings, that all this was acquired by thee! When thy sons, seized by the king of the *Gandharvas*, were about to sink in a shoreless sea without a raft to save them, it was Pārtha, O king, that brought them back. Thou hadst, like a child, repeatedly laughed, O monarch, at the Pāndavas when they were defeated at dice and were going into exile! When Arjuna poureth a shower of keen

* I am not sure that I have understood this *Sloka* correctly. I have followed the Burdwan Pundits in interpreting it. Nilakantha suggests a different meaning. *Naiṣha kālas* is explained by him as—*Eṣha kālas — eṣhā kalanaṁ budhis—tava naiṣa sthāsyati*, i. e., “This frame of mind will not last,” or “thy mind will not be always so.” To explain *Kālas* as *Kalanā* seems to me to be very far-fetched, indeed.—T

arrows, the very oceans dry up, let alone beings of flesh and blood! Fālgona is the foremost of all shooters; *Gāndiva* is the foremost of all bows; Keçava is the foremost of all beings; the *Sudarçana* is the foremost of all weapons; and of cars, that furnished with the banner bearing the blazing ape on it is the foremost. That car of his, bearing all these and drawn by white steeds, will, O king, consume us all in battle like the upraised wheel of Time! O bull of the Bharata race, his is even now the whole earth and he is the foremost of all kings, who hath Bhima and Arjuna to fight for him! Beholding thy host sinking in despair when smitten by Bhīma, the Kauravas headed by Duryodhana will all meet with destruction! Struck with the fear of Bhīma and Arjuna, thy sons, O king, and the kings following them, will not, O lord, be able to win victory! The Matsyas, the Pāñchālas, the Kekayas, the Cālwas and the Curasenas, all decline to pay thee homage now, and all disregard thee. Acquainted with the energy of that wise king, all of them, however, have joined that son of Prithā, and for their devotion to him they are always opposed to thy sons! He that, by his evil deeds, afflicted the sons of Pāndu who are all wedded to virtue and undeserving of destruction, he that hateth them even now,—that sinful man, O monarch, who is none else than thy son,—should, with all his adherents, be checked by all means! It behoveth thee not to bewail in this strain! Even this was said by myself as well as by the wise Vidura at the time of the match at dice! These thy lamentations in connection with the Pāndavas, as if thou wert a helpless person, are, O king, all useless!”

SECTION LIV.

“Duryodhana said,—Fear not, O king! Nor shouldst thou grieve for us! O monarch, O lord, we are quite able to vanquish the foe in battle! When the Pārthas had been exiled to the woods, there came unto them the slayer of Madhu with a vast army in battle array and capable of crushing hostile kingdoms. And there also came unto them the Kekayas, and Dhrištaketu, and Dhrištadyumna of Prishata's

race, and numerous other kings in their train. And all those great car-warriors were assembled in a place not far from *Indraprastha*. * And having assembled together they censured thee and all the Kurus. And, O Bhārata, all those warriors with Krishna at their head paid their homage unto Yudhishtira clad in deer-skin and seated in their midst. And all those kings then suggested to Yudhishtira that he should take back the kingdom. And all of them desired to slay thee with all thy followers. And hearing of all this, O bull of the Bharata race, I addressed Bhishma and Drona and Kripa, struck with fear, O king, at the prospect of the ruin that threatened our kindred. And I said unto them,—I think the Pāndavas will not abide by the agreement made by them; Vāsudeva desireth our utter extinction. I think also that with the exception of Vidura all of you will be slain, although the chief of the Kurus, Dhritarāshtra, conversant with morality, will not be included in the slaughter! O sires, effecting our complete destruction, Janārdhana wisheth to bestow upon Yudhishtira the entire kingdom of the Kurus! What should be done? Shall we surrender, or fly, or shall we fight the foe giving up every hope of life? If, indeed, we stand up against them, our defeat is certain, for all the kings of the earth are under Yudhishtira's command! The people of the realm are all annoyed with us, and all our friends also are angry with us. All the kings of the earth are speaking ill of us, and especially all our friends and relatives. There can be no fault in our surrender, for from time immemorial, the weaker party is known to conclude peace. I grieve, however, for that lord of men, my blind father, who may, on my account, be overtaken by woe and misery that is endless! [It is known to thee, O king, even before this, that thy other sons were all opposed to the foe for pleasing me only!]* Those mighty car-warriors, the sons

* This is evidently an interpolation. Duryodhana addresses this sentence to his father. Its place, however, is extremely awkward, considering that the prince is repeating a conversation that he at one time had with Bhishma, Drona, Kripa, &c. All the printed texts have this *Sloka*. I am sure, it is misplaced.—T.

of Pāndu, will, indeed, avenge their wrongs by destroying the whole race of king Dhritarāshtra with all his counsellors!— (It was thus that I addressed them then, and) seeing me afflicted by great anxiety and my senses tortured, Drona and Bhishma and Kripa and Drona's son then addressed me, saying,—Fear not, O represser of foes, for if the foe wage hostilities with us, they will not be able to vanquish us when we take the field! Every one of us is singly capable of vanquishing all the kings of the earth! Let them come! With keen-edged arrows we will curb their pride! Inflamed with anger upon the death of his father, this Bhishma (amongst us) in days of old had conquered all the kings of the earth, on a single car. O Bhārata, his wrath excited, that best of the Kurus smote numberless ones amongst them, whereupon, from fear, they all surrendered to this Devavrata, seeking his protection. That Bhishma, united with us, is still capable of vanquishing the foe in battle! Let thy fears, therefore, O bull of the Bharata race, be all dispelled!—'

"Duryodhana continued,—'Even this was the resolve then formed by these heroes of immeasurable energy! The whole earth was formerly under the foe's command. Now, however, they are incapable of vanquishing us in battle, for our enemies, the sons of Pāndu, are now without allies and destitute of energy. O bull of the Bharata race, the sovereignty of the earth now resteth in me, and the kings also, assembled by me, are of the same mind* with me in weal or woe! Know thou, O best of the Kurū race, that all these kings, O slayer of foes, can, for my sake, enter into the fire or the sea! They are all laughing at thee, beholding thee filled with grief and indulging in these lamentations like one out of his wits, and affrighted at the praises of the foe! Every one amongst these kings is able to withstand the Pāndavas! Indeed, sire, every one regardeth himself; let thy fears, therefore, be dispelled!† even Vāsava himself is not capable of vanquishing my vast host! The Self-create Brahman himself, if desirous of slay-

* *Ekārthas* is, lit., "Of the same purpose."—T.

† The sense seems to be—"Do not show thy abjectness in this way.

ing it, cannot annihilate it! Having given up all hopes of a town, Yudhishtira craveth only five villages, affrighted, O lord, at the army I have assembled and at my power! The belief thou entertainest in the prowess of Vrikodara the son of Kunti, is unfounded. O Bhārata, thou knowest not the extent of my prowess! There is none on earth equal to me in an encounter with the mace. None have ever surpassed me in such an encounter, nor will any surpass me! With devoted application and undergoing many privations, I have lived in my preceptor's abode. I have completed my knowledge and exercises there. It is for this that I have no fear either of Bhima or of others! When I humbly waited upon Sankarshana (my preceptor), blessed be thou, it was his firm conviction that Duryodhana hath no equal in the mace! In battle I am Sankarshana's equal, and in might there is none superior to me on earth! Bhima will never be able to bear the blow of my mace in battle! A single blow, O king, that I may wrathfully deal unto Bhima will certainly, O hero, bear him without delay to the abode of Yama! O king, I wish to see Vrikodara mace in hand! This hath been my long-cherished desire! Struck in battle with my mace, Vrikodara the son of Prithā will fall dead on the ground, his limbs shattered! Smitten with a blow of my mace, the mountains of *Himavat* may spilt into a hundred thousand fragments. Vrikodara himself knoweth this truth, as also Vāsudeva and Arjuna, that *there is no one equal to Duryodhana in the use of the mace.* Let thy fears, therefore, caused by Vrikodara be dispelled, for I will certainly slay him in fierce conflict! Do not, O king, give way to melancholy! And after I have slain him, numerous car-warriors of equal or superior energy, will, O bull among the Bharatas, speedily throw Arjuna down! Bhishma, Drona, Kripa and Drona's son, Karna and Bhurisravas, Calya the king of *Prāgyotish* and Jayadratha the king of the Sindhus,—every one of these, O Bhārata, is singly capable of slaying the Pāndavas! When united together, they will, within a moment, send him to the abode of Yama! There, indeed, is no reason why the united army of all the kings will be incapable of vanquishing Dhananjaya singly. A hundred

times shrouded by innumerable arrows shot by Bhishma and Drona and Drona's son and Kripa, and deprived of strength, Pārtha will have to go unto Yama's abode! Our grandsire born of *Ganga* is, O Bhārata, superior to Cāntanu himself! Like unto a regenerate saint, and incapable of being withstood by the very celestials, he took his birth amongst men. There is no slayer of Bhishma, O king, on earth, for his father, gratified, gave him the boon—*Thou shalt not die except when it is thy own wish!* And Drona took his birth in a water-pot from the regenerate saint Bharadwāja. And from Drona hath taken his birth his son having a knowledge of the highest weapons. And this the foremost of preceptors, Kripa also, hath taken his birth from the great *Rishi* Gautama. Born in a clump of heath, this illustrious one, I think, is incapable of being slain. Then again, O king, the father, mother and maternal uncle of Aṣwathāman,—these three,—are not born of woman's womb! I have that hero also on my side. All these mighty car-warriors, O king, are like unto celestials, and can, O bull of the Bharata race, inflict pain on Cakra himself in battle! Arjuna is incapable of even looking at any one of these singly. When united together, these tigers among men will certainly slay Dhananjaya! Karna also, I suppose, is equal unto Bhishma and Drona and Kripa! O Bhārata, Rāma himself had told him,—*Thou art equal unto me!* Karna had two ear-rings born with him, of great brilliance and beauty; for Cachi's gratification Indra begged them of that represser of foes, in exchange, O king, for an infallible and terrible dart! How would Dhananjaya, therefore, escape with life from Karna who is protected by that dart! My success, therefore, O king, is as certain as a fruit held fast in my own grasp! The utter defeat also of my foes is already bruited about on earth! This Bhishma, O Bhārata, killeth every day ten thousand soldiers. Equal unto him are these bowmen, Drona, Drona's son, and Kripa! Then, O represser of foes, the ranks of the *Sançaptaka** warriors have

* The *Sançaptakas* were soldiers who swore to conquer or die. They would, on no account, turn their backs on the battle-field.—7.

made this resolution,—*Either we will slay Arjuna or that ape-bannered warrior will slay us!* There are other kings also, who firm in their resolve of slaying Savyasāchin, regard him as unequal to themselves. Why dost thou then apprehend danger from the Pāndavas? When Bhīmasena will be slain, O Bhārata, who else (amongst them) will fight? Tell me this, O represser of foes, if thou knowest any amongst the foe! The five brothers, with Dhṛishtadyumna and Sātyaki,—these seven warriors of the enemy, O king, are regarded as their chief strength. Those, however, amongst us, that are our chief warriors, are Bhishma, Drona, Kripa, Droṇa's son, Karna, Somadatta, Vāhlika, and Calya the king of Prāggyotisha, the two kings (Vinda and Anuvinda) of Avantī, and Jayadratha; and then, O king, thy sons Duçāsana, Dṛumukha, Dussaha, Crutāyu, Chitrasena, Purumitra, Vivinçati, Cala, Bhuriçravas, and Vrikarna! O king, I have assembled one and ten *Akshauhinis!* The army of the enemy is less than mine, amounting only to seven *Akshauhinis*. How then can I be defeated? Vrihaspati hath said that *an army which is less by a third ought to be encountered*. My army, O king, exceedeth that of the foe by a third! Besides, O Bhārata, I know that the enemy hath many defects, while mine, O lord, are endued with many good virtues! Knowing all this, O Bhārata, as also the superiority of my force and the inferiority of the Pāndavas, it behoveth thee not to lose thy senses!

“Having said this, O Bhārata, that conqueror of hostile chiefs, Duryodhana, asked Sanjaya again, anxious to know more about of the doings of the Pāndavas.”

SECTION LV.

“Duryodhana said,—‘Having obtained, O Sanjaya, an army numbering seven *Akshauhinis*, what is Yudhishtira the son of Kunti, with the other kings in his company, doing in view of the war?’

“Sanjaya said,—‘Yudhishtira, O king, is very cheerful in view of the battle. And so also are Bhīmasena and Arjuna.

The twins also are perfectly fearless. Desirous of making an experiment of the *mantras* (obtained by him), Vibhatsu the son of Kunti, yoked his celestial car illuminating all the directions. Accoutred in mail, he looked like a mass of clouds charged with lightning. After reflecting for a while, he cheerfully addressed me, saying,—*Behold, O Sanjaya, these preliminary signs! We will certainly conquer!*—Indeed, what Vibhatsu said unto me appeared to me to be true!

“Duryodhana said,—‘Thou rejoicest to applaud those sons of Prithā defeated at dice! Tell us now what sort of steeds are yoked unto Arjuna’s car and what sort of banners are set up on it.’

“Sānjaya said,—‘O great king, the celestial artificer called Tashtri or Bhaumana, aided by Cakra and Dhātri, created forms of diverse kinds and great beauty for Arjuna’s car! And displaying divine illusion they placed on his flagstaff those celestial forms, large and small, of great value. And at Bhimasena’s request, Hanumat the son of the Wind-god, will also place his own image on it. And Bhaumana has, in its creation, had recourse to such illusion that that banner covers, both perpendicularly and laterally, an area of one *Yojana*, and even if trees stand in its way, its course cannot be impeded. Indeed, even as Cakra’s bow of diverse colors is exhibited in the firmament and nobody knows of what it is made, so hath that banner been contrived by Bhaumana, for its form is varied and ever varying. And as a column of smoke mixed with fire riseth up, covering the sky and displaying many bright hues and elegant shapes, so doth that banner contrived by Bhaumana rear its head. Indeed, it hath no weight, nor is it capable of being obstructed. And unto that car are a century of excellent celestial steeds of white hue and endowed with the speed of the mind, all presented by Chitrasena (the king of the *Gandharvas*). And neither on earth, O king nor in the sky, nor in heaven, their course can be impeded. And formerly a boon hath been granted to the effect that their number would always remain full how often so ever they might be slain. And unto Yudhishtira’s car are yoked large steeds of equal energy and white in hue like ivory. And

unto Bhimasena's car are yoked coursers endued with the speed of the wind and the splendour of the seven *Rishis*. And steeds of sable bodies and backs variegated like the wings of the *Tittiri* bird, all presented by his gratified brother Fālguna, and superior to those of the heroic Fālguna himself, cheerfully bear Sahadeva. And Nakula of Ājmida's race, the son of Mādri, is borne, like Indra the slayer of Vitra, by excellent steeds presented by the great Indra himself, all mighty as the wind and endued with great speed. And excellent steeds of large size, equal unto those of the Pāndavas themselves in age and strength, endued with great swiftness and of handsome make, and all presented by the celestials, carry those youthful princes, the sons of Subhadrā and Draupadi ! ”

SECTION LVI.

“Dhritarāshtra said,—‘Whom hast thou, O Sanjaya, seen to have, from affection, arrived there, and who will, in behalf of the Pāndavas, fight my son's forces?’

“Sanjaya said,—‘I have seen Krishna, the foremost of the Andbakas and the Vrishnis, arrived there, and Chekitāna, as also Sātyaki otherwise called Yuyudhāna. And those two mighty car-warriors, proud of their strength and famed over all the world, have joined the Pāndavas, each with a separate *Akshauhini* of troops. And Drupada, the king of the Pānchālas, surrounded by his ten heroic sons—Satyajit and others—headed by Dhristadyumna, and well protected by Cikhandin, and having furnished his soldiers with every necessary, hath come there with a full *Akshauhini*, desirous of honoring Yudhishtira. And that lord of earth, Virāta, with his two sons Sankha and Uttara, as also with those heroes Surya-datta and others—headed by Madirāksha and surrounded by one *Akshauhini* of troops, hath, thus accompanied by brothers and sons, joined the son of Prithā. And the son of Jarāsandha the king of Maghadha, and Dhristaketu the king of the Chedis, have separately come there, each accompanied by an *Akshauhini* of troops. And the five brothers of Kekaya, all having purple flags, have, joined the Pāndavas, surrounded by an

Akshauhini of troops. These, numbering to this extent, have I seen assembled there, and these, on behalf of the Pāndavas, will encounter the Dhārtarāshtra host ! That great car-warrior, Dhrishtadyumna, who is acquainted with human, celestial, *Gāndharva* and *Asura* arrays of battle, leadeth that host. O king, Bhishma the son of Cāntanu has been assigned to Cikhandin as his share. And Virāta with all his Matsya warriors will support Cikhandin. The mighty king of the Madras hath been assigned to the eldest son of Pāndu as his share, though some are of opinion that those two are not well matched. Duryodhana with his sons and his century of brothers, as also the rulers of the East and the South, have been assigned to Bhimasena as his share. Karna the son of Vikartana, and Jayadratha the king of the *Sindhus*, have been assigned to Arjuna as his share. And those heroes also on the earth who are incapable of being withstood and who are proud of their might, have been accepted by Arjuna as his share. And those mighty bowmen, the five royal brothers of Kekaya, will put forth their strength in battle, accepting the Kekaya warriors (on Dhritarāshtra's side) as antagonists. And in their share are included the Mālavas also, and the Cālwakas, as also the two famous warriors of the Trigarta host who have sworn to conquer or die.* And all the sons of Duryodhana and Dusçāsana, as also king Vrihadvala, have been assigned to Subhadra's son as his share. And those great bowmen, the sons of Draupadi, having cars furnished with gold-embroidered banners, all headed by Dhrishtadyumna, will, O Bhārata, advance against Drona. And Chekitāna on his car desireth to encounter Somadatta in single combat on his, while Sātyaki is anxious to battle against the Bhoja chief Kritavarman. And the heroic son of Mādri, Sahadeva, who setteth up terrible roars in battle, hath intended to take as his share thy brother-in-law, the son of Suvala. And Nakula also, the son of Madravati, hath intended to take as his share the deceitful Uluka and the tribes of the Sāraswatas. As for all the other

* The word used is *Samsaptaka*, i. e. a warrior who swears to conquer or die but never to turn his back on the field.—T.

kings of the earth, O monarch, who will go to battle, the sons of Pāndu have, by naming them, distributed them in their own respective shares. Thus hath the Pāndava host been distributed into divisions. Do thou now, without delay, with thy sons, act as thou thinkest best ! ”

“Dhritarāshtra said,—‘Alas, all my foolish sons addicted to deceitful dice, are already dead when it is the mighty Bhima with whom they desire an encounter in the field of battle ! All the kings of the earth too, consecrated by Death himself for sacrifice, will rush to the *Gāndiva* fire like so many moths ! Methinks my host is already put to flight by those illustrious warriors injured before by me ! Who, indeed, shall follow to battle my warriors whose ranks will be broken by the sons of Pāndu in the encounter ? All of them are mighty car-warriors, possessed of great bravery, of famous achievements, endued with great prowess, equal unto the sun or the fire in energy, and all victorious in battle ! Those that have Yudhishthira for their leader, the slayer of Madhu for their protector, the heroic Savyasāchin and Vrikodara for their warriors, and Nakula, and Sahadeva, and Dhristadyumna the son of Prishata, and Sātyaki, and Drupada, and Dhristaketu with his son, and Uttamaujas, and the unconquerable Yudhānanyu of the Pāñchālas, and Cikhandin, and Kshatradeva, and Uttara the son of Virāta, and the Kācayas, the Chedis, the Matsyas, the Srinjayas, Vabhru the son of Virāta, the Pāñchālas, and the Prabhadrakas, for fighting for them, those, indeed, from whom Indra himself cannot, if they are unwilling, snatch this earth,—those heroes, cool and steady in fight, who can split the very mountains—alas, it is with them that are endued with every virtue and possessed of superhuman prowess that this wicked son of mine, O Sanjaya, desireth to fight, disregarding me even though I am crying myself hoarse !’

“Duryodhana said,—‘Both the Pāndavas and ourselves are of the same race ; both they and we crawl on the same earth ! Why then dost thou think that victory will declare itself for only the Pāndavas ! Bhishma, Drona, Kripa, the unconquerable Kārna, Jayadratha, Somadatta, and Aṅwathāman,—all mighty bowmen and endued with great energy,—are incapable

of being vanquished by Indra himself united with the celestials! What sayst thou then, O father, of the Pāndavas? All these noble and heroic kings of the earth, bearing weapons, O father, are quite capable, for my sake, of withstanding the Pāndavas, while the latter are not capable of even gazing at my troops! I am powerful enough to encounter in battle the Pāndavas with their sons. O Bhārata, all those rulers of the earth who are anxious for my welfare will certainly seize all the Pāndavas like a herd of young deer by means of a net! I tell thee, in consequence of our crowds of cars and nets of arrows, the Pāñchālas and the Pāndavas will all be routed!"

"Dhritarāshtra said,—'O Sanjaya, this my son speaketh like a mad man, for he is incapable of vanquishing in battle Yudhishtira the just! This Bhishma truly knoweth the might of the famous, powerful, virtuous, and high-souled Pāndavas and their sons, for he doth not wish a battle with those illustrious ones! But tell me again, O Sanjaya, of their movements! Tell me, who are inciting those illustrious and mighty bowmen endued with great activity like priests enkindling (*homa*) fires with libations of clarified butter!"

"Sanjaya said,—'O Bhārata, Dhrishtadyumna is always urging the Pāndavas to war, saying,—Fight, ye best among the Bharatas! Do not entertain the least fear! All those rulers of the earth who, courted by Dhritarāshtra's son, will come to that fierce encounter marked by showers of weapons,—indeed, I alone will encounter all those angry kings assembled together with their relatives, like a whale seizing little fishes from the water.* Bhishma and Drona and Kripa and Karna and Drona's son and Calya and Suyodhana,—them all I will withstand like the bank resisting the swelling sea! Unto him saying thus, the virtuous king Yudhishtira said,—The Pāñchālas and the Pāndavas wholly depend upon thy prowess and steadiness! Rescue us safely from the war! I know, O mighty-armed one that thou art firm in the duties of the *Kshatriya* order! Thou art, indeed, quite competent to alone smite the Kauravas! When the latter, eager for fight, will stand before us, what

* *Salilat*,—The use of the ablative here is peculiar to Sanskrit.—T.

thou, O represser of foes, wilt arrange, will certainly be for our good ! Even this is the opinion of those acquainted with the scriptures that the hero who, displaying his prowess, rallieth those that after the rout run away from the battle-field, seeking for protection, is to be bought with a thousand ! Thou, O bull among men, art brave, mighty, and powerful ! Without doubt, thou art that deliverer of those that are overpowered with fear on the field of battle !—And when the righteous Yudhishtira the son of Kunti said this, Dhrishtadyumna fearlessly addressed me in these words,—Go thou, O *Suta*, without delay, and say unto all those that have come to fight for Duryodhana, say unto the Kurus of the *Pratipa* dynasty with the Vālhikas, the son of Caradwata, and Karna and Drona, and Drona's son, and Jayadratha, and Duçāsana, and Vikarna, and king Duryodhana, and Bhishma,—*Do not suffer yourselves to be slain by Arjuna, who is protected by the celestials. Before that happens, let some good man approach Yudhishtira and entreat that son of Pāndu, that best of men, to accept the kingdom (surrendered by them) without delay. There is no warrior on the earth like unto Savya-sāchin, son of Pāndu, of prowess incapable of being baffled. The celestial car of the holder of Gāndiva is protected by the very gods. He is incapable of being vanquished by human beings. Do not, therefore, bend your mind to war !—'*"

SECTION LVII.

“Dhritarāshtra said,—‘Yudhishtira the son of Pāndu is endued with *Kshatriya* energy and leadeth the *Brahmacharya* mode of life from his very youth. Alas, with him these foolish sons of mine desire to fight, disregarding me that am thus bewailing ! I ask thee, O Duryodhana, O foremost of the Bharata race, desist from hostility ! O chastiser of foes, under any circumstances, war is never applauded ! Half the earth is quite enough for the maintenance of thyself and all thy followers ! Give back unto the sons of Pāndu, O chastiser of foes, their proper share ! All the Kuravas deem even this to be consistent with justice that thou shouldst

make peace with the high-souled sons of Pāndu ! Reflect thou, O son, and thou wilt find that this thy army is for thy own death ! Thou understandest not this from thy own folly ! I myself do not desire war, nor Vāhlika, nor Bhishma, nor Drona, nor Aṣwathāman, nor Sanjaya, nor Somadatta, nor Cala, nor Kripa, nor Satyavrata, nor Purumitra, nor Jaya, nor Bhuriçravas,—in fact, none of these desireth war ! Indeed, those warriors upon whom the Kauravas, when afflicted by the foe, will have to rely, do not applaud war ! O child, let that be acceptable to thee ! Alas, thou dost not seek it of thy own will, but it is Karna and the evil-minded Dusçāsana and Cakuni the son of Suvala that are leading thee to it !

“Duryodhana said,—‘I challenge the Pāndavas to battle, without depending upon thyself, Drona, or Aṣwathāman, or Sanjaya, or Vikarna, or Kāmvoja, or Kripa, or Vāhlika, or Satyavrata, or Purumitra, or Bhuriçravas, or others of thy party ! But, O bull among men, only myself and Karna, O sire, are prepared to celebrate the sacrifice of battle with all the necessary rites, making Yudhishtira the victim ! In that sacrifice, my car will be the altar ; my sword will be the smaller laddle, my mace, the larger one, for pouring libations ;—my coat of mail will be the assembly of spectators ; my four steeds will be the officiating priests ; my arrows will be the blades of *Kuça* grass ; and fame will be the clarified butter ! O king, performing, in honor of Yama, such a sacrifice in battle the ingredients of which will all be furnished by ourselves, we will return victoriously, covered with glory after having slain our foes ! Three of us, O sire, *viz*, myself and Karna and my brother Dusçāsana,—will slay the Pāndavas in battle ! Either I, slaying the Pāndavas, will sway this Earth, or the sons of Pāndu, having slain me, will enjoy this Earth ! O king, O thou of unfading glory, I would sacrifice my life, kingdom, wealth, every thing, but would not be able to live side by side with the Pāndavas ! O venerable one, I will not surrender to the Pāndavas even that much of land which may be covered by the sharp point of a needle !’

“Dhritarāshtra said,—‘I now abandon Duryodhana for ever ! I nevertheless grieve for you all, ye kings, that will follow

this fool who is about to proceed to Yama's abode! Like tigers among a herd of deer, those foremost of smiters—the sons of Pāndu,—will smite down your principal leaders assembled for battle! Methinks, the Bhārata host, like a helpless woman, will be afflicted and crushed and hurled to a distance by Yuyudhāna of long arms! Adding to the strength of Yudhishtira's army which without him was already sufficient, Cini's son will take up his stand on the field of battle and scatter his arrows like seeds on a cultivated field! And Bhimasena will take up his position in the very van of the combatants, and all his soldiers will fearlessly stand in his rear as behind a rampart. Indeed, when thou, O Duryodhana, wilt behold elephants, huge as hills, prostrated on the ground with their tusks disabled, their temples crushed and bodies dyed with gore,—in fact, when thou wilt see them lying on the field of battle like riven hills, then, affraid of a contact with him, thou wilt remember these my words! Beholding thy host consisting of cars, steeds, and elephants, consumed by Bhimasena and presenting the spectacle of a wide-spread conflagration's track, thou wilt remember these my words! If ye do not make peace with the Pāndavas, a heaving calamity will be yours! Slain by Bhimasena with his mace, ye will rest in peace! Indeed, when thou wilt see the Kuru host levelled to the ground by Bhima like a large forest torn up by the roots, then wilt thou remember these my words!"

Vaiçampāyana continued.—“Having said this unto all those rulers of the earth, the king, addressing Sanjaya again, asked him as follows.”

SECTION LVIII.

“Dhritarāshtra said,—‘Tell me O thou of great wisdom, what the high-souled Vāsudeva and Dhananjaya said! I am anxious to hear from thee all about this.’”

“Sanjaya said,—‘Listen, O king, as I tell thee the state in which I found Krishna and Dhananjaya! I will also, O Bhārata, tell thee what those heroes said! O king, with looks bent down and hands joined together, and with senses

well restrained, I entered the inner apartments for conferring with those gods among men ! Neither Abhimanyu nor the twins can repair to that place where the two Krishnas and Draupadi and the lady Satyabhāmā are. There I beheld those chastisers of foes, exhilarated with *Bassia* wine, their bodies smeared with sandal paste and decked with flowery garlands. Attired in excellent robes and adorned with celestial ornaments, they sat on a golden dais decked with numerous gems and spread over with carpets of diverse texture and hue. And I beheld Keçava's feet resting upon Arjuna's lap while those of the high-souled Arjuna rested upon the laps of Krishnā and Satyabhāmā. Pārtha then pointed out to me (for a seat) a foot-stool made of gold. Touching it with my hand, I seated myself down on the ground. And when he withdrew his feet from the footstool, I beheld auspicious marks on both his soles. These consisted of two longitudinal lines running from heel to fore-toe. O sire, endued with black complexions, of high statures, and erect like *Çāla* trunks, beholding those youthful heroes both seated on the same seat, a great fear seized me ! They seemed to me to be Indra and Vishnu seated together, though Duryodhana of dull sense knoweth it not, in consequence of his reliance on Drona and Bhishma and on the loud vaunts of Karua ! That very moment I was convinced that the wishes of Yudhishtira the just who had those two for obeying his orders were certain to succeed. Hospitably entertained with food and drink, and honored with other courtesies, I conveyed to them thy message, placing my joined hands on my head. Then Pārtha, removing Keçava's auspicious foot from his lap with his hand scarred by the flappings of the bowstring, urged him to speak. Sitting up erect like *Indra's banner*, adorned with every ornament, and resembling Indra himself in energy, Krishna then addressed me. And the words which that best of speakers said were sweet, charming, and mild, though awful and alarming to the sons of Dhritarāshtra. Indeed, the words uttered by Krishna who alone is fit to speak, were of correct emphasis and accent, and pregnant with meaning, though heart-rending in the end ! And Vāsudeva said,—O Sanjaya, say thou these words

unto the wise Dhritarāshtra and in the hearing of that foremost of the Kurus, Bhishma—and also of Drona having first saluted at our request, O Suta, all the aged ones and having enquired after the welfare of the younger ones! *Do ye celebrate diverse sacrifices, making presents unto the Brāhmanas, and rejoice ye with your sons and wives, for a great danger threatens ye! Do ye give away wealth unto deserving persons, beget desirable sons, and do agreeable offices to those that are dear to thee, for king Yudhishtira is eager for victory! While I was at a distance, Krishnā weepingly invoked me, saying—Oh Govinda! O Govinda!—That debt, accumulating with time, hath not yet been paid off by me! Ye have provoked hostilities with that Savyasāchin who hath for his bow the invincible Gāndiva of fiery energy and who hath me for his help-mate! Who, even if he were Purandara himself, would challenge Pārtha having me for his help-mate, unless, of course, his span were full! He that is capable of vanquishing Arjuna in battle is, indeed, able to uphold the Earth with his two arms, to consume all created things in anger, and hurl the celestials from Heaven! Among celestials, Asuras, and men, among Yakshas, Gandharvas, and Nāgas, I do not find the person that can encounter Arjuna in battle. That wonderful story which is heard of an encounter in the city of Virata between a single person on one side and innumerable warriors on the other, is sufficient proof of this! That ye all fled in all directions being routed in the city of Virāta by that son of Pāndu singly, is sufficient proof of this! Might, prowess, energy, speed, lightness of hand, indefatigableness, and patience are not to be found in any one else save Pārtha!—Thus spoke Hrishikeṣa cheering up Pārtha by his words and roaring like raincharged clouds in the firmament.* Having heard these words of Keṣava, the diadem-decked Arjuna of white steeds spoke to the same purpose.’”*

* I have avoided an useless periphrasis for the sake of brevity. *Pāka-ṣāsana* does not mean *Indra* here but clouds: and *Samayavarshin* means “of the rainy season,” not like those of autumn which produce nothing but empty roars.—T.

SECTION LIX.

Vaiçampāyana said.—“Having heard these words of Sanjaya, the monarch endued with the eye of wisdom took that speech into his consideration as regards its merits and demerits. And having counted in detail the merits and demerits as far as he could, and having exactly ascertained the strength and weakness of both parties, the learned and intelligent king ever desirous of victory to his sons then began to compare the power* of both sides. And having at last ascertained that the Pāndavas were endued with strength and energy both human and divine, and that the Kurus were much weaker, Dhritarāshtra said unto Duryodhana,—‘This anxiety, O Duryodhana, always filleth me! Indeed, it doth not leave me! Truly, it seemeth that I behold it with my eyes! This conviction is not a matter of inference! All created beings show great affection for their offspring, and do, to the best of their power, what is agreeable and beneficial to them. This is generally to be seen also in the case of benefactors. They that are good always desire to return the good done to them and to do what is highly agreeable to their benefactors. Remembering what was done to him at Khāndava, Agni will, no doubt, render aid to Arjuna in this terrible encounter between the Kurus and the Pāndavas. And from parental affection, *Dharma* and other celestials, duly invoked, will come together to the aid of the Pāndavas. I think that to save them from Bhishma and Drona and Kripa, the celestials will be filled with wrath resembling the thunderbolt in its effects. Endued with energy and well-versed in the use of weapons, those tigers among men, the sons of Prithā, when united with the celestials, will be incapable of being even gazed upon by human warriors! He who hath the irresistible, excellent, and celestial *Gāndiva* for his bow; he who hath a couple of celestial quivers obtained from Varuna, large, full of shafts, and inexhaustible; he on whose banner, that like smoke

is unobstructed in its action, is stationed the monkey-image of celestial origin ; whose car is unequalled on the earth girt by four seas, and the rattle of which as heard by men is like the roar of the clouds and which like the rolling of the thunder frightens the foe ; he whom the whole world regards as superhuman in energy ; he whom all the kings of the earth know to be the vanquisher of the very gods in battle ; he that taketh up five hundred arrows at a time and in the twinkling of the eye, shooteth them, unseen by others, to a great distance ; that son of Prithā and tiger among car-warriors and chastiser of foes, whom Bhishma and Drona and Kripa and Drona's son and Calya the king of the Madras and, in fact, all impartial persons, regard as incapable of being vanquished by even earthly kings of superhuman prowess, when ready for fight ; who shooteth at one stretch full five hundred arrows, and who is equal unto Kārtavīrya in strength of arms ; that great bowman, Arjuna, equal unto Indra or Upendra in prowess,—I behold that great warrior committing a great havoc in this terrible battle ! O Bhārata, reflecting on this day and night, I am unhappy and sleepless, through anxiety for the welfare of the Kurus ! A terrible destruction is about to overtake the Kurus ! If there is nothing but peace for ending this quarrel, I am for peace with the Pārthas and not for war ! O child, I always deem the Pāṇdavas mightier than the Kurus ! ”

SECTION LX.

Vaiçampāyana said.—“Hearing these words of his father, the passionate son of Dhritarāshtra, inflamed with great wrath, again said these words,—“Thou thinkest the Pārthas having the celestials for their allies, are incapable of being vanquished. Let this thy fear, O best of kings, be dispelled ! The gods attained to their divinity for absence of desire, of envy, of covetousness, and of enmity, as also for their indifference to all worldly affairs. Formerly, Dwaipāyana-Vyāsa, and Nārada of great ascetic austerities, and Rāma the son of Jamadagni, told us this. The gods never, like human beings, engage in work, O bull of the Bharata race, from desire, or wrath, or

covetousness, or envy! Indeed, if Agni, or Vāyu, or Dharma, or Indra, or the Aṅwins had ever engaged in work from worldly desire, then the sons of Prithā could never have fallen into distress! Do not, therefore, by any means, indulge in such anxiety, because the gods, O Bhārata, always set their eyes on affairs worthy of themselves. If, however, envy or lust becomes noticeable in the gods in consequence of their yielding to desire, then, according to what has been ordained by the gods themselves, such envy or lust can never prevail. Charmed by me, Agni will be instantly extinguished, even if he blazes up all around for consuming all creatures! The energy with which the gods are endued is, indeed, great. But know, O Bhārata, that mine is greater than that of the gods! If the Earth herself cleaves in twain, or mountain crests split, I can re-unite them, O king, by my incantations before the eyes of all! If for the destruction of this universe of animate and inanimate, mobile and immobile creatures, there happeneth a terrific tempest or stony shower of loud roar, I can always, from compassion for created beings, stop it before the eyes of all! When the waters are solidified by me, even cars and infantry can move over them! It is I who set agoing all the affairs of both gods and *Asuras*! Unto whatever countries I go with my *Akshauhini*s on any mission, my steeds move whithersoever I desire! Within my dominions there are no fearful snakes, and protected by my incantations creatures within my territories are never injured by others that are frightful. The very clouds, O king, pour, as regards those dwelling in my dominions, showers as much as they desire and when they desire! All my subjects, again, are devoted to religion and are never subject to calamities* of season. The Aṅwins, Vāyu, Agni, Indra with the Maruts, and Dharma will not venture to protect my foes. If these had been able to protect by their might my adversaries, never would the sons of Prithā have fallen into such distress for three and ten years! I tell thee

* *Itayas* (the plural of *Iti*) are the six calamities of husbandry, viz, inundation, drought, locusts, rats, birds, and foreign invasions.—T.

truly that niether gods, nor *Gandharvas*, nor *Asuras*, nor *Rākshasas*, are capable of saving him who hath incurred my displeasure ! I have never before been baffled as regards the reward or punishment that I intended to bestow or inflict on friend or foe ! If ever, O represser of foes, I said,—*this is to be*,—that hath always *been* ! People, therefore, have always known me as a *speaker of truth* ! All persons can bear witness to this my greatness, the fame of which hath spread all around. I mention this, O king, for thy information and not from pride ! Never had I, O king, praised myself before, for to praise one's own self is mean ! Thou wilt hear of the defeat of the Pāndavas and the Matsyas, the Pāñchālas and the Kekayas, of Sātyaki and Vāsudeva, at my hands ! Indeed, as rivers, on entering the ocean, are entirely lost in it, so the Pāndavas with all their followers, on approaching me, will all be annihilated ! My intelligence is superior, my energy is superior, my prowess is superior, my knowledge is superior, my resources are superior by far to those of the Pāndavas ! Whatever knowledge of weapons is in the grandsire, in Drona, and Kripa, and Calya, and Cala, exist in me as well !

“Having said these words, O Bhārata, Duryodhana, that represser of foes, again asked Sanjaya in order to ascertain the proceedings of Yudhishtira bent upon war.”*

SECTION LXI.

Vaiçampāyana said.—“Without much minding Dhritarāshtra the son of Vichitravirya who was about to ask of Pārtha, Karna said unto Dhritarāshtra's son these words, cheering up the spirit of the assembled Kurus. Coming to know of the false pretence† under which I obtained the *Brahma* weapon of old from Rāma, the latter told me,—*When thy hour will come thy memory will fail thee in respect of this weapon!*—Even for so great an offence* I was cursed so lightly by that great

* This *sloka* is explained variously. Nilakanthā suggests a meaning that is very far-fetched. I prefer to understand it in this way.—T.

† When Karna went to Rāma to study the science of weapons, he told a lie, viz., that he was a *Brāhmana*.—T.

Rishi, my preceptor ! That great *Rishi* of fierce energy is capable of consuming even the entire Earth with her seas ! By attention and personal bravery, I appeased his heart. I have that weapon with me still, and my period is not yet run ! I am, therefore, fully competent (to win victory) ! Let the responsibility be mine ! Having obtained the favour of that *Rishi*, I will slaying within the twinkling of the eye the Pānchālas, the Kārushas, the Matsyas, and the sons of Prithā with their sons and grandsons, bestow on thee numerous regions won by my weapons ! Let the grandsire and Drona and all the kings stay with thee ! I will slay the sons of Prithā, marching forth with the chief warriors of my army ! Let that task be mine !—Unto him speaking thus, Bhishma said,—‘What sayest thou, O Karna ? Thy intellect is clouded at the approach of thy hour ! Knowest thou not, O Karna, that when the chief is slain the sons of Dhritarashtra will all be slain ? Having heard of the feat achieved by Dhananjaya, with Krishna only as his ally, at the burning of the Khāndava forest, it behoveth thee with thy friends and relatives to restrain thy mind ! The dart that the illustrious and adorable chief of the celestials, the great Indra, gave thee, thou wilt see, will be broken and reduced to ashes when struck by Keçava with his discus ! That other shaft of serpentine mouth that shineth (in thy quiver) and is respectfully worshipped by thee with flowery garlands, will, O Karna, when struck by the son of Pāndu with his shafts, perish with thee ! O Karna, the slayer of Vāna and Bhumi’s son (Naraka), Vāsudeva himself, who hath, in the thickest of battle slain foes equal and even superior to thee,—protecteth the diadem-decked Arjuna !’

“Karna said,—‘Without doubt, the chief of the Vrishnis is even so ! Further, I admit, that that high-souled one is even more than that ! Let, however, the grandsire listen to the effect of the bit of harsh speech that he hath uttered ! I lay down my weapons ! The grandsire will henceforth behold me in court only and not in battle ! After thou hast become quiet, the rulers of the earth will behold my prowess in this world !’”

Vaiçampāyana continued.—“Having said this, that great bowman (Karna), leaving the court, went to his own abode. Bhishma, however, O king, addressing Duryodhana in the midst of the Kurus, and laughing aloud, said,—‘How truly doth the *Suta’s* son keep his promise ! Why, having repeatedly given his pledge, saying,—*The kings of Avanti and Kalinga, Jayadratha, and Chediddhaja and Vālhika standing as spectators, I will slay hostile warriors by thousands and tens of thousands,*—how will he discharge that obligation ? . Having distributed his divisions in counter array and scattering heads by thousands, behold the havoc committed by Bhimasena !* Indeed, that moment when, representing himself as a *Brāhmana* unto the holy and blameless Rāma, Vikartana’s son obtained that weapon, that vile wretch lost both his virtue and asceticism !’—O king of kings, when Bhishma said this after Karna had gone away giving up his weapons, Duryodhana, that foolish son of Vichitravirya’s son, addressed Cāntanu’s son in these words.”

SECTION LXII.

“Duryodhana said,—“The sons of Prithā are all as other men, and are, in fact, of earthly birth as other men. Why then dost thou think that they are sure to win victory ? Both ourselves and they are equal in energy, in prowess, in age, in

* These three *Slokas* (15, 16, 17) are scarcely easy, and no wonder that the Bengali translators have differed in interpreting it. There can be no doubt, however, that the Burdwan Pundits have understood the passage correctly. The first line of Bhishma’s speech is evidently ironical. The *aham* (*sloka* 16) is not Bhishma, but a quotation of Karna’s oft-repeated boast. If *aham* were Bhishma, the whole succeeding Section in which Duryodhana says that he does not rely on Bhishma and others for winning success would be unmeaning. The whole difficulty disappears on transposing the apostrophe about Bhima’s committing a great havoc *after* the conclusion of *sloka* 16 as I have done above. Not that such transposition is absolutely necessary, but without it the connection would be a little less obvious. *Chediddhaj* is not the youthful ruler of the Chedis—the son of Cisupāla—but some other warrior, it seems, belonging to the Kuru party.—T.

intelligence, in knowledge of the scriptures, in weapons, in the art of war, in lightness of hand, and in skill. All of us are of the same species, all being men by birth. How then, O grandsire, dost thou know that victory will be theirs? I do not seek the accomplishment of my aims by relying upon thee, or Drona, or Kripa, or Vālhika, or upon the other kings! Myself, and Karnā the son of Vikartana, and my brother Dusçāsana, will slay in battle the five sons of Pāndu by whetted arrows! Then shall we, O king, gratify *Brāhmanas* by performing great sacrifices of diverse kinds, with abundant *Dakshinās*, and by gifts of kine, and horses and wealth! When my troops will drag by the aid of their mighty arms the Pāndavas in battle like hunters dragging a herd of deer by a net or whirlpools drawing a crewless boat, then the sons of Pāndu, beholding us their foe supported by crowds of cars and elephants, will give up their pride, and not they alone but Keçava also!—Hearing this, Vidura said,—Venerable persons of certain knowledge say that in this world Self-restraint is highly beneficial. In the case of a *Brāhmana* especially, it is his duty. He whose Self-restraint followeth charity, asceticism, knowledge, and study of the *Vedas*, always winneth success, forgiveness, and the fruit of his gifts.* Self-restraint enhanceth energy, and is an excellent and holy attribute. Freed from sin and his energy increased by Self-restraint, one acquir-eth even *Brahma* through it. People are always afraid of those that are without Self-restraint as if the latter were very *Rākshasas*. And it is for keeping these under check that the Self-Existent created the *Kshatriyas*! It hath been said that Self-restraint is an excellent vow for all the four modes of life. I regard those attributes as its indications which owe their origin to Self-restraint. Those indications

* This is a very difficult *stoka*. Nilakantha, however, explains it correctly. All the Bengalee translators have misinterpreted it ludicrously. The *tasya* with which the *stoka* begins requires a *yasya* before the second line, and this elipsis being supplied, the meaning becomes clear. What is meant by Self-restraint following charity, asceticism, &c., is Self-restraint existing along with these qualities.—T.

are forgiveness, firmness of mind, abstention from injury, an equal regard for all things, truthfulness of speech, simplicity, control over the senses, patience, softness of speech, modesty, steadiness, liberality, mildness, contentment, and faith. He that hath Self-restraint casteth off lust, avarice, pride, wrath, sleep, boastfulness, self-esteem, malice, and sorrow. Purity and the absence of crookedness and fraud, are the distinctive marks of a man of Self-restraint. He that is not covetous, that is satisfied with a little, that regardeth not objects provoking lust, and that is as grave as the ocean, is known as a man of Self-restraint. He that is well-behaved, of a good disposition and a contented soul, that knoweth his own Self and is possessed of wisdom, winneth great regard here and attaineth to a blissful state hereafter. Possessed of mature wisdom, he that hath no fear of other creatures and whom other creatures fear not, is said to be the foremost of men. Seeking the good of all, he is a universal friend, and no one is made unhappy by him. Endued with gravity like that of the ocean and enjoying contentment in consequence of his wisdom, such a man is always calm and cheerful. Regulating their conduct according to the acts practised by the righteous of olden times and before their eyes, they that are Self-restrained, being devoted to peace, rejoice in this world! Or, abandoning Work because contented in consequence of Knowledge, such a person, with his senses under control, moveth quietly in this world, waiting for the inevitable hour and absorption into *Brahma*! And as the track of feathery creatures in the sky is incapable of being perceived, so the path of a sage enjoying contentment in consequence of Knowledge is not visible.* Abandoning the world he that betaketh himself, in pursuit of emancipation, to the *Sannyāsa* mode of life, hath bright and eternal regions assigned to him in heaven!"

* The sense seems to be that having abandoned Work such a person does not leave tangible marks behind him for others to see and follow.

SECTION. LXIII.

“Vidura said,—‘We have heard, O sire, from old men, that once on a time a fowler spread his net on the ground for catching feathery denizens of the air. And in that net were ensnared at the same time two birds that lived together. And taking the net up, the two winged creatures soared together into the air. And seeing them soar into the sky, the fowler, without giving way to despair, began to follow them in the direction they flew. Just then an ascetic living in a hermitage (close by), who had finished his morning prayers, saw the fowler running in that manner hoping still to secure the feathery creatures. And seeing that tenant of the earth quickly pursuing those tenants of the air, the ascetic, O Kauravya, addressed him in this *Sloka*,—

O fowler, it appears very strange and wonderful to me that thou that art a treader of the earth pursuest yet a couple of creatures that are tenants of the air!—

The fowler said,—‘These two, united together, are taking away my snare. There, however, where they will quarrel they will come under my control.—’

“Vidura continued,—‘The two birds, doomed to death, soon after quarreled. And when the foolish pair quarreled, they both fell on the earth. And when, ensnared in the meshes of death, they began to contend angrily against each other, the fowler approached unperceived and seized them both. Even thus those kinsmen who fall out with one another for the sake of wealth fall into the hands of the enemy like the birds I have cited, in consequence of their quarrel. Eating together, talking together, asking after one another’s welfare, and meeting together,—these are the duties of kinsmen and not contention under any circumstances. Those kinsmen, that with loving hearts wait on the old, become unconquerable like a forest guarded by lions. While those, O bull of the Bharata race, that having won enormous riches nevertheless behave like mean-minded men, always contribute to the prosperity of their foes! Kinsmen, O Dhritarāshtra, O bull of

the Bharata race, are like charred brands, which blaze up when united but only smoke when disunited ! I will now tell thee something else that I saw on a mountain breast. Having listened to that also, do, O Kauravya, what is for thy best ! Once on a time we repaired to the Northern mountain accompanied by some hunters and a number of Brāhmanas fond of discoursing on charms and medicinal plants. That Northern mountain, *Gandhamādana*, looked like a grove, overgrown as its breast was on all sides with trees and plants. And blazing with diverse kinds of medicinal herbs, it was inhabited by *Siddhas* and *Gandharvas*. And there we all saw a quantity of honey, of a bright yellow colour and of the measure of a jar, placed on an inaccessible precipice of the mountain. That honey, which was Kuvera's favourite drink, was guarded by snakes of virulent poison. And it was such that a mortal drinking of it would win immortality, a sightless man obtain sight, and an old man would become a youth. It was thus that those Brāhmanas conversant with sorcery spoke about that honey. And the hunters, seeing that honey, desired, O king, to obtain it. And they all perished in that inaccessible mountain-cave abounding with snakes. In the same way this thy son desireth to enjoy the whole earth without a rival ! He beholdeth the honey, but seeth not, from folly, the terrible fall ! It is true, Duryodhana desireth an encounter in battle with Savyasāchin, but I do not see that energy or prowess in him which may carry him safe through it. On a single car Arjuna conquered the whole earth. At the head of their hosts Bhishma and Drona and others were frightened by Arjuna and utterly routed at the city of Virāta. Remember what took place on that occasion. He forgiveth still, looking up to thy face and waiting to know what thou doest ! Drupada, and the king of the Matsyas, and Dhananjaya, when angry, will, like flames of fire urged by the wind, leave no remnant (of thy army) ! O Dhritarāshtra, take up king Yudhishtira on thy lap since both parties can, under no circumstances, have victory when they engage in battle ! ”

SECTION LXIV.

“Dhritarāshtra said,—‘Consider, O Duryodhana, O dear son, what I tell thee! Like an ignorant traveller thou thinkest the wrong path to be the right one, since thou art desirous of robbing the energy of the five sons of Pāndu who are even as the five elements of the universe in their subtile form upholding all mobile and immobile things!* Without the certain sacrifice of thy life thou art unable to vanquish Yudhishtira the son of Kunti, who is the foremost of all virtuous persons in this world! Alas, like a tree defying the mighty tempest, thou chafest at Bhimasena who hath not his peer (among men, in might and who is equal unto Yama himself in battle! What man of sense would encounter in battle the wielder of *Gāndiva*, who is the foremost of all wielders of weapons as Meru among mountains? What man is there whom Dhristadyumna the prince of Pāñchāla cannot overthrow, shooting his arrows among the foe like the chief of the celestials hurling his thunder-bolt? That honored warrior among the Andhakaś and the Vrishnis, the irresistible Sātyaki, ever engaged in the good of the Pāndavas, will also slaughter thy host! What man of sense, again, would encounter the lotus-eyed Krishna who, as regards the measure of his energy and power, surpasseth the three worlds? As regards Krishna, his wives, kinsmen, relatives, his own soul, and the whole earth, put on one scale, weigheth with Dhananjaya on the other! That Vāsudeva, upon whom Arjuna relieth, is irresistible, and that host where Keçava is, becometh irresistible everywhere! Listen, therefore, O child, to the counsels of those well-wishers of thine whose words are always for thy good! Accept thou thy aged grandsire, Bhishma the son of Cāntanu, as thy guide! Listen thou to what I say, and what these well-wishers of the Kurus, Drona, and Kripa, and Vikarna, and king Vālhika, say! These all are as I myself! It behoveth thee to regard them as much as thou

* *Mahābhūta*—the elements in their subtile state.—T.

regardest me, since, O Bhārata, all these are conversant with morality and bear affection to thee as much as I myself! The panic and rout, before thy eyes, at the city of Virāta, of all thy troops with thy brothers, after surrender of the kine, —indeed, that wonderful story that is heard of an encounter at that city between one and many, is a sufficient proof (of the wisdom of what I say)! When Arjuna singly achieved all that, what will not the Pāndavas achieve when united together? Take them by the hand as thy brothers, and cherish them with a share of the kingdom!"

SECTION LXV.

Vaiçampāyana said.—“Having addressed Suyodhana thus, the highly blessed and wise Dhritarāshtra again asked Sanjaya, saying,—‘Tell me, O Sanjaya, what thou hast not yet said, viz, what Arjuna told thee after the conclusion of Vāsudeva’s speech, for great is my curiosity to hear it!’

“Sanjaya said,—‘Having heard the words spoken by Vāsudeva, the irresistible Dhananjaya the son of Kunti, when the opportunity came, said these words in the hearing of Vāsudeva!—O Sanjaya, our grandsire the son of Cāntanu, and Dhritarāshtra, and Drona, and Kripa, and Karna, and king Vālhika, and Drona’s son, and Somadatta, and Cakuni the son of Suvala; and Duṣṣāsana, and Cala, and Purumitra, and Vivinçati; and Vikarna, and Chitrasena, and king Jayatsena, and Vinda and Anuvinda the two chiefs of Avanti, and Dummukha of the Kuru race; and the king of the Sindhus, and Dussaha, and Bhuriçravas, and king Bhagadatta, and king Jalasandha, and other rulers of the earth, assembled there to fight for the good of the Kauravas, are all on the eve of death! They have been assembled by Dhritarāshtra’s son for being offered up as libations on the blazing Pāndava fire! In my name, O Sanjaya, enquire after the welfare of those assembled kings according to their respective ranks, paying them proper regard at the same time! Thou shouldst also, O Sanjaya, say this, in the presence of all the kings, unto Suyodhana—that foremost of all sinful men! Wrathful and

wicked, of sinful soul and exceedingly covetous, do thou, O Sanjaya, see that that fool with his counsellors hears all that I say!—And with this preface, Prithā's son Dhananjaya endued with great wisdom and possessed of large eyes with red corners, glancing at Vāsudeva, then spoke unto me these words pregnant with both virtue and profit!—Thou hast already heard the measured words spoken by the high-souled chief of the Madhu race! Say unto the assembled kings that those are also my words! And say this also from me, unto those kings,—*Do ye together try to act in such a way that libations may not have to be poured into the arrowy fire of the great sacrifice of battle, in which the rattle of car-wheels will sound as mantras, and the rank-routing bow will act as the ladle! If, indeed, ye do not give up unto Yudhishtira that slayer of foes his own share in the kingdom asked back by him, I shall then, by means of my arrows, send all of you, with cavalry, infantry, and elephants, into the inauspicious regions of departed spirits!*—Then bidding adieu unto Dhananjaya and Hari of four arms and bowing unto them both, I have with great speed come hither to convey those words of grave import to thee, O thou that art endued with effulgence equal that of the very gods!"

SECTION LXVI.

Vaiçampāyana said.—“When Duryodhana the son of Dhritarāshtra showed little regard for the words spoken by Sanjaya, and when the rest remained silent, the assembled kings rose up and retired. And after all the kings of the earth had retired, king Dhritarāshtra, who always followed the counsels of his son from affection, wishing success to the assembled kings, began to enquire in secret of Sanjaya about the resolves of his own party, and of the Pāndavas who were hostile to him.* And Dhritarāshtra said,—“Tell me truly, O son of Gavaṅgani,

* Some think *three*, and not *two*, parties are referred to by the words *ātmanascha &c.*, viz, “his own, of others, and of the Pāndavas.” The repetition of the particle *cha* after each word would seem to favor such a construction.—T.

in what consists the strength and weakness of our own host! Minutely acquainted as thou art with the affairs of the Pāndavas, tell me in what lies their superiority and in what, their inferiority! Thou art fully conversant with the strength of both parties. Thou knowest all things, and art well versed in all matters of virtue and profit! Asked by me, O Sanjaya, say, which of the parties, when engaged in battle, will perish?

“Sanjaya said,—I will not say anything to thee in secret, O king, for then thou mayst entertain ill-feelings towards me! Bring thou hither, O Ājamida, thy father Vyāsa of high vows and thy queen Gāndhari! Conversant with morality, of keen perception, and capable of arriving at the truth, they will remove any ill-feelings thou mayst cherish against me! In their presence, O king, I will tell thee everything about the intentions of Keçava and Pārtha!”

Vaiçampāyana continued.—“Thus addressed, Dhritarāshtra caused both Gāndhari and Vyāsa to be brought there. And introduced by Vidura they entered the court without delay. And understanding the intentions of both Sanjaya and his son, Krishna-Dwaipāyana endued with great wisdom said,—‘Say, O Sanjaya, unto the enquiring Dhritarāshtra everything that he desireth to know! Tell him truly all that thou knowest about Vāsudeva and Arjuna!’”

SECTION LXVII.

“Sanjaya said,—‘Those adorable bowmen, Arjuna and Vāsudeva, who are perfectly equal unto each other in respect of their godlike nature, have taken their births of their own will.* O lord, the discus owned by Vāsudeva of abundant energy occupieth a space full five cubits in diameter, is capable also of being hurled at the foe (in forms large or small) accor-

* *Kāmādanyatra Sambhūtau* is explained by Nilakantha as *akāma-jam janma*, i. e. they were born not in consequence of any act of their past lives, but of their own will, and for benefiting the earth. *Sarvabhāvāya Sammitau* is “equal in their godlike nature.” All the Bengalee translators have failed in correctly rendering this *śloka*.—T.

ding to the will of the wielder himself, and dependeth on illusion. Always conspicuous by its effulgence, it is invisible to the Kurus; and in ascertaining the strength or weakness of the Pāndavas, that discus offers the best ground. Indeed, that scion of Madhu's race, endued with great might, vanquished without an effort and in seeming playfulness the formidable Naraka and Camvara and Kansa and (Cisupāla) the chief of the Chedis! Possessed of divinity and of soul superior to everything, that most exalted of male beings can, by his will alone, bring the earth, firmament, and heaven under his control! Thou askest me repeatedly, O king, about the Pāndavas for knowing their strength and weakness! Listen now to all that in brief! If the whole universe be placed on one scale and Janārddana on the other, even then Janārddana will outweigh the entire universe! Janārddana at his pleasure can reduce the universe to ashes, but the entire universe is incapable of reducing Janārddana to ashes! Wherever there is truthfulness, wherever virtue, wherever modesty, wherever simplicity, even there is Govinda! And thither where Krishna is, success must be! That soul of all creatures, that most exalted of male beings, Janārddana, guideth, as if in sport, the entire earth, the firmament, and the heaven! Making the Pāndavas the indirect means, and beguiling the whole world, Janārddana wisheth to blast thy wicked sons that are all addicted to sin! Endued with divine attributes, Keçava, by the power of his soul, causeth the wheel of Time, the wheel of the Universe, and the wheel of the *Yuga*, to revolve incessantly!* And I tell thee truly that that glorious Being is alone the Lord of Time, of Death, and of this Universe of mobile and immobile creatures! That great ascetic *Hari*, though the Lord of the whole Universe, still betaketh himself to Work like a humble laborer that tilleth the fields! Indeed,

* The wheel of Time, *i. e.*, the year with its months coming in the same round. The wheel of the Universe means the birth, existence, and destruction of all things succeeding in repeated cycles. The wheel of the *Yuga* means the wheel of Work, *i. e.*, Work leading to repeated rebirths.—*T.*

Keçava beguileth all by the aid of his illusion. Those men, however, that have attained to Him are not deceived!"

SECTION LXVIII.

"Dhritarāshtra said,—'How hast thou, O Sanjaya, been able to know Mādhava as the Supreme Lord of the universe? And how is it that I am unable to know Him as such? Tell me this, O Sanjaya!'

"Sanjaya said,—'Listen, O king! Thou hast no Knowledge, whereas my Knowledge hath suffered no diminution! He that is without Knowledge and is shrouded with the darkness of Ignorance, knoweth not Keçava. Aided by my Knowledge, O sire, I know the slayer of Madhu to be the union of the Gross, the Subtile, and the Cause; and that He is the Creator of all but is Himself increate; and also that, endued with Divinity, it is He from whom everything springs and it is He unto whom all things return!'

"Dhritarāshtra said,—'O son of Gavaḅgani, what is the nature of that Faith which thou hast in Janārdhana and in consequence of which thou knowest the slayer of Madhu to be the union of the Gross, the Subtile, and the Cause?'

"Sanjaya said,—'Blessed be thou, O king, I have no regard for the illusion (that is identified with worldly pleasures) and I never practise the useless virtues (of vows and work without reliance on Him and purity of Soul)! Having obtained purity of Soul through Faith, I have known Janārdhana from the scriptures.†

"Dhritarāshtra said,—'O Duryodhana, seek thou the protection of Janārdhana otherwise called Hrishikeça! O child, Sanjaya is one of our trustiest friends! Seek refuge with Keçava!'

"Duryodhana said,—'If the divine son of Devaki, united

* By Knowledge here is meant the true understanding of the *Cruti* and *Upanishad* texts—"Tattamasi,"—"Tattamasi çwetaketo,"—"Aham Brahmāsmi"—&c., &c.,—T.

† i. e., the *Crutis* and *Upanishads*.—T.

in friendship with Arjuna, were to slay all mankind, I cannot, even then, resign myself to Keçava !*"

"Dhritarāshtra said,—“This evil-minded son of thine, O Gāndhāri, is resolved to sink in misery ! Envious, wicked-souled, and vain, he setteth aside the words of all his superiors !”

“Gāndhāri said,—“Thou covetous wretch that disregardest the commands of the aged, abandoning thy father and myself and giving up prosperity and life, enhancing the joy of thy foes, and afflicting me with deep distress, thou wilt, O fool, remember thy father’s words, when struck by Bhimasena thou wilt bite the dust !”

“Vyāsa said,—“Listen to me, O king ! Thou, O Dhritarāshtra, art the beloved of Krishna. When Sanjaya hath been thy envoy, he will verily lead thee to thy good ! He knoweth Hrishikeça,—that ancient and exalted One ! If thou listenest to him with attention, he will certainly save thee from the great danger that hangs upon thee !” O son of Vichitravirya, subject to wrath and joy, men are entangled in various nets ! They that are not contented with their own possessions, deprived of sense as they are by avarice and desire, they repeatedly become subject to Death in consequence of their own acts, like blind men (falling into pits) when led by the blind ! The path that is trod by the wise is the only one (that leadeth to *Brahma*). They that are superior, keeping that path in view, overcome death and reach the goal by it.’

“Dhritarāshtra said,—“Tell me, O Sanjaya, of that path without terrors by which, obtaining Hrishikeça, salvation may be mine !”

“Sanjaya said,—“A man of uncontrolled mind can by no

* Some commentators are for interpreting this *śloka* as indicative of a milder disposition on the part of Duryodhana. What, according to them, Duryodhana says here is,—“If Keçava slayeth all mankind &c. &c. I can not obtain him now,” *i. e.*, “Even if I go to him, owing to my sinful heart I shall fail to obtain communion with him.” I do not think, however, that this can be the sense, for a few lines lower down, even Gāndhāri curses him for his refusal to obey Dhritarāshtra’s command. Both Dhritarāshtra and Gāndhāri take Duryodhana’s reply as the very reverse of a modest one.—T.

means know Janārdhana whose soul is under perfect command. The performance of sacrifices without controlling one's senses is even no means to that end. Renunciation of the objects of our excited senses is due to spiritual light; both spiritual light and abstention from injury arise doubtless from true wisdom. Therefore, O king, resolve to subdue thy senses with all possible vigor: let not thy intellect deviate from true knowledge; and restrain thy heart from wordly temptations that surround it. Learned Brāhmanas describe this subjugation of the senses to be true wisdom; and this wisdom is the path by which learned men proceed to their goal. O king, Keçava is not obtainable by men who have not subdued their senses. He that hath subdued his senses desireth spiritual knowledge, awakened by the knowledge of scriptures and the pleasure of *Yoga* absorption.' ”

SECTION LXIX.

“Dhritarāshtra said,—I request thee, O Sanjaya, to tell me again of the lotus-eyed Krishna; for, by being acquainted with the import of his names, I may, O son, obtain that most exalted of male beings !”

“Sanjaya said,—The auspicious names (of Keçava) have been previously heard by me. Of those I will tell thee as many as I know. Keçava, however, is immeasurable, being above the power of speech to describe ! He is called *Vāsudeva* in consequence of his enveloping all creatures with the screen of illusion, or of his glorious splendour, or of his being the support and resting place of the gods. He is called *Vishnu* because of his all-pervading nature. He is called *Mādhava*, O Bhārata, because of his practices as a *Muni*, concentration of mind on truth, and *Yoga* absorption. He is called *Mādhusudana* because of his having slain the Asura *Madhu* and also because of his being the substance of the twenty-four objects of knowledge. Born of the *Sāttwata* race, he is called *Krishna* because he uniteth in himself what are implied by the two words *Krishi* which signifieth ‘what existeth’ and *na* which signifieth ‘eternal peace’, He is called *Pun-*

darikāksha from *Pundarika* implying his high and eternal abode, and *Aksha* implying 'indestructible'; and he is called *Janārdhana* because he striketh fear into the hearts of all wicked beings. He is called *Sāttwata*, because the attribute of *Sattwa* is never dissociated from him and because also he is never dissociated from it; and he is called *Vrishabhakshana* from *Vrishabha* implying the 'Vedas' and *ikshana* implying 'eye', the union of the two signifying that the *Vedas* are his eye, or the *Vedas* are the eyes through which he may be seen. That conqueror of hosts is called *Aja*, or 'unborn', because he hath not taken his birth from any being in the ordinary way. That Supreme Soul is called *Dāmodara* because unlike the gods his effulgence is increate and his own, and also because he hath self-control and great splendour. He is called *Hrishikeṣa*, from *Hrishika* meaning 'eternal happiness' and *Iṣa* meaning 'the six divine attributes', the union signifying one having joy, happiness, and divinity. He is called *Muhāvāhu* because he upholdeth the earth and the sky with his two arms. He is called *Adhokshaja*, because he never falleth down or suffereth any deterioration, and is called *Nārāyana* from his being the refuge of all human beings. He is called *Purushottama* from *Puru* implying 'he that createth and preserveth' and *sa* meaning 'he that destroyeth', the union signifying one that createth, preserveth, and destroyeth the universe. He possesseth a knowledge of all things and, therefore, is called *Sarva*. Krishna is always in Truth and Truth is always in him, and Govinda is Truth's Truth. Therefore, he is called *Satya*. He is called *Vishnu* because of his prowess, and *Jishnu* because of his success. He is called *Ananta* from his Eternity, and *Govinda* from his knowledge of speech of every kind. He maketh the unreal appear as real and thereby beguileth all creatures. Possessed of such attributes, ever devoted to righteousness, and endued with divinity, the slayer of Madhu, that mighty-armed one incapable of decay, will come hither for preventing the slaughter of the Kurus!"

SECTION LXX.

“Dhritarāshtra said,—‘O Sanjaya, I envy those gifted with sight who will behold before them that Vāsudeva whose body endued with great beauty shineth with effulgence, illuminating the cardinal and subsidiary points of the compass ; who will give utterance to words that will be listened to with respect by the Bharatas,—words that are auspicious to the Srinjayas, acceptable by those desirous of prosperity, faultless in every respect, and unacceptable by those that are doomed to death ; who is full of high resolves, eternal, possessed of unrivalled heroism ; who is the bull of the Yādavas and their leader ; and who is the slayer and woe-inspirer of all foes, and who is the destroyer of the fame of every enemy ! The assembled Kauravas will behold that high-souled and adorable One, that slayer of foes, that chief of the Vrishnis, uttering words full of kindness, and fascinating all of my party ! I will put myself in the hands of that Eternal one, that *Rishi* endued with knowledge of Self, that ocean of eloquence, that Being who is easily attainable by ascetics, that bird called *Arishta* furnished with beautiful wings, that destroyer of creatures, that refuge of the universe ; that one of a thousand heads, that creator and destroyer of all things, that Ancient one, that one without beginning, middle, or end, that one of infinite achievements, that cause of the prime seed, that unborn one, that Eternity’s self, that highest of the high, that creator of the three worlds, that author of gods, *Asuras*, *Nagas*, and *Rākshasas*, that foremost of all learned persons and rulers of men, that younger brother of Indra ! ’”

SECTION LXXI.

(*Bhagavat Yāna Parva*).

Janamejaya said.—“When the good Sanjaya (leaving the Pāndava camp) went back to the Kurus, what did my grand-sires, the sons of Pāndu, then do ? O foremost of Brāhmanas, I desire to hear all this ! Tell me this, therefore !”

Vaiçampāyana said.—“After Sanjaya had gone, Yudhishtira the just addressed Krishna of the Daçārha race—that chief of all the Sāttwatas, saying,—‘O thou that art devoted to friends, the time hath come for friends to show their friendship! I do not see any other person besides thee that can save us in this season of distress! Relying on thee, O Mādhava, we have fearlessly asked back our share from Duryodhana who is filled with groundless pride and his counsellors! O chastiser of foes, as thou protectest the Vrishnis in all their calamities, do thou now protect the Pāndavas also from a great danger, for they deserve thy protection!’

“The divine Krishna said,—‘Here am I, O mighty-armed one! Tell me what thou desirest to say, for I will, O Bhārata, accomplish whatever thou wilt tell me!’

“Yudhishtira said,—‘Thou hast heard what the intention is of Dhritarāshtra and his son! All that Sanjaya, O Krishna, said unto me hath certainly the assent of Dhritarāshtra. Sanjaya is Dhritarāshtra’s soul, and spoke out his mind. An envoy speaketh according to his instructions, for if he speaketh otherwise he deserveth to be slain. Without looking equally on all that are his, moved by avarice and a sinful heart, Dhritarāshtra seeketh to make peace with us without giving us back our kingdom. Indeed, at Dhritarāshtra’s command we spent twelve years in the woods and one additional year in concealment, well believing, O lord, that Dhritarāshtra would abide firmly by that pledge of ours! That we did not deviate from our promise is well known to the *Brāhmanas* who were with us. The covetous king Dhritarāshtra, is now unwilling to observe Kshatriya virtues! Owing to affection for his son, he is for listening to the counsels of wicked men. Abiding by the counsels of Suyodhana, the king, O Janārdana, actuated by avarice and seeking his own good, behaveth untruthfully towards us! What can be more sorrowful, O Janārdana, than this, that I am unable to maintain my mother and my friends? Having the Kāsis, the Pāñchālas, the Chedis, and the Matsyas, for my allies, and with thee, O slayer of Mādhua, for my protector, I prayed for only five villages, *viz.* *Avisthala*, *Vrikasthala*, *Mākandī*, *Vāranāvata*,

with any other, O Govinda, as the fifth!—*Grant us, we said, five villages or towns, O sire, where we five may dwell in union for we do not desire the destruction of the Bharatas!*—The wicked-minded son of Dhritarāshtra, however, regarding the lordship of the world to be in him, doth not agree to even that. What can be more sorrowful than this? When a man born and brought up in a respectable family coveteth the possessions of others, that avarice of his destroyeth his intelligence; and intelligence being destroyed, shame is lost; and loss of shame leadeth to a diminution of virtue; and loss of virtue bringeth on loss of prosperity. Destruction of prosperity, in its turn, ruineth a person, for poverty is a person's death. Kinsmen and friends and Brāhmanas shun a poor man as birds avoid, O Krishna, a tree that beareth neither flowers nor fruits! Even this, O sire, is death to me that kinsmen shun me as if I were a fallen one, like the breath of life quitting a dead body! Camvara said that no condition of life could be more distressful than that in which one is always racked by the anxiety caused by the thought—*I have no meal for today, what will become of me tomorrow?*—It is said that wealth is the highest virtue and everything depends on wealth. They that have wealth are said to *live*, whereas those that are without wealth are more dead than alive. They that by violence rob a man of his wealth not only kill the robbed but destroy also his virtue, profit, and pleasure! Some men when overtaken by poverty elect death; others remove from cities to hamlets; others retire into the woods; while others again become religious mendicants to destroy their lives. Some for the sake of wealth are driven to madness; others, for wealth, live under subjection to their foes; while many others, again, for the sake of wealth, betake themselves to the servitude of others. A man's poverty is even more distressful to him than death, for wealth is the sole cause of virtue and pleasure. The natural death of a person is not much regarded, for that is the eternal path of all creatures. Indeed, none among created beings around him can transgress it. O Krishna, a man who is poor from birth is not so much distressed as one who, having once possessed great prosperity and

having been brought up in luxury, is deprived of that prosperity. Having through his own fault fallen into distress, such a person blameth the very gods with Indra and his own self. Indeed, knowledge of even the entire scriptures faileth to mitigate his pangs. Sometimes he getteth angry with his servants, and sometimes he cherisheth malice towards even his well-wishers. Subject to constant anger he loseth his very senses, and his senses being clouded, he practiseth evil deeds. Through sinfulness such a person contributeth to a fusion of castes. A fusion of castes leadeth to hell and is the foremost of all sinful acts. If he is not awakened in time, he goeth certainly, O Krishna, to hell, and, indeed, wisdom is the only thing that can awaken him, for if he obtaineth back the eye of wisdom, he is saved! When wisdom is regained, such a man turneth his attention to scriptures; and attention to scriptures aideth his virtue. Then shame becometh his best ornament. He that hath shame hath an aversion from sin, and his prosperity also increaseth; and he that hath prosperity truly becometh a man. He that is ever devoted to virtue, and hath his mind under control, and always acteth after deliberation, never inclineth towards unrighteousness and never engageth in any act that is sinful! He that is without shame and sense is neither man nor woman. He is incapable of earning religious merit, and is like a *Cudra*. He that hath shame gratifieth the gods, the *Pitris*, and even his own self; and by this he obtaineth emancipation, which, indeed, is the highest aim of all righteous persons!

“Thou hast, O slayer of Madhu, seen all this in me with thy own eyes! It is not unknown to thee how, deprived of kingdom, we have lived these years! We can not lawfully abandon that prosperity (which had been ours)! Even death would be preferable in our struggles to regain that prosperity! As regards that matter, O Mādhava, our first resolve is that both ourselves and the Kauravas united in peace will quietly enjoy our prosperity. Otherwise, we shall, after slaying the Kauravas, regain those provinces, although success through bloodshed is the worst of all fierce deeds! O Krishna, the destruction of even despicable foes that bear no relation

ship with us, is improper! What shall I say then of these that are related to us so nearly? We have numerous kinsmen, and numerous also are the reverend seniors that have adopted this or the other side. The slaughter of these would be highly sinful. What good, therefore, can there be in battle? Alas, such sinful practices are the duties of the Kshatriya order! Ourselves have taken our births in that wretched order! Whether these practices be sinful or virtuous, any other than the profession of arms would be censurable for us! A *Cudra* serveth; a *Vaiçya* liveth by trade; the *Brahmanas* have chosen the wooden dish (for begging),* while *we* are to live by slaughter! A *Kshatriya* slayeth a *Kshatriya*; fishes live on fish; a dog preyeth upon a dog. Behold, O thou of the Daçârha race, how each of these followeth his peculiar virtue! O Krishna, Kali† is ever present in battle-fields; lives are lost all around. It is true, force regulated by policy is invoked; yet success and defeat are independent of the will of the combatants. The lives also of creatures are independent of their own wishes, and neither weal nor woe can be one's when the time is not come for it, O best of Yadu's race! Sometimes one man killeth many, and sometimes many united together kill one. A coward may slay a hero, and one unknown to fame may slay a hero of celebrity! Both parties can not win success, nor both be defeated. The loss, however, on both sides may be equal. If one flieth away, loss of both life and expense is his. Under all circumstances, however, war is a sin. Who in striking another is not struck himself? As regards the person, however, who is struck, victory and defeat, O Hrishikeça, are the same! It is true that defeat is not much removed from death, but his loss also, O Krishna, is not less who winneth victory! He himself may not be killed, but his adversaries will kill at least some one that is dear to him, or some others, and thus

* *Kapâlam*—a pot, dish, or vessel, for begging, generally made of wood, or of cocoonut shells or gourd shells.—T.

† The embodiment of unrighteousness. *Vide* the story *Nala*, *infra*.

the man, O sire,* deprived of strength and not seeing before him his sons and brothers, becometh indifferent, O Krishna, to life itself! Those that are quiet, modest, virtuous, and compassionate, are generally slain in battle, while they that are wicked escape. Even after slaying one's foes, repentance, O Janārdana, possesseth the heart! He that surviveth among the foes giveth trouble, for the survivor, collecting a force, seeketh to destroy the surviving victors. In hopes of terminating the dispute, one often seeketh to exterminate the foe. Thus victory createth animosity, and he that is defeated liveth in sorrow! He that is peaceful sleepeth in happiness, giving up all thoughts of victory and defeat, whereas he that hath provoked hostility always sleepeth in misery, with, indeed, an anxious heart, as if sleeping with a snake in the same room! He that exterminates seldom winneth fame. On the other hand, such a person reapeth eternal infamy in the estimation of all! Hostilities, waged ever so long, cease not; for if there is even one alive in the enemy's family, narrators are never wanted to remind him of the past. Enmity, O Keçava, is never neutralised by enmity; on the other hand, it is fomented by enmity like fire fed by clarified butter. Therefore, there can be no peace without the annihilation of one party, for flaws may always be detected of which advantage may be taken by one side or the other. They that are engaged in watching for flaws have this vice. A confidence in one's own prowess troubleth the core of one's heart like an incurable disease. Without either renouncing that at once, or death, there can be no peace. It is true, O slayer of Madhu, that exterminating the foe by the very roots may lead to good results in the shape of great prosperity, yet such an act is most cruel! The peace that may be brought about by our renouncing the kingdom is hardly different from that death which is implied by the loss of kingdom in consequence of the designs of the enemy and the utter ruin of ourselves! We do not wish to give up the kingdom, nor do we wish to see the

* I render the vocative particle *Anga* as *sire* although it is every where a respectful address.—T.

extinction of our race. Under these circumstances, therefore, the peace that is obtained through even humiliation is the best. When those that strive for peace by all means, without of course wishing for war, find conciliation fail, war becomes inevitable, and then is the time for the display of prowess. Indeed, when conciliation fails, frightful results follow. The learned have noticed all this in a canine contest. First there comes the wagging of tails, then the bark, then the bark in reply, then the circumambulation, then the showing of teeth, then repeated roars, and then at last the battle. In such a contest, O Krishna, the dog that is stronger, vanquishing his antagonist, taketh the latter's meat. The same is exactly the case with men. There is no difference whatever. They that are powerful should be indifferent to and avoid disputes with the weak, for the weak always bow down. The father, the king, and he that is venerable in years, always deserve regard. Dhritarāshtra, therefore, O Janārdhana, is worthy of our respect and worship. But, O Mādhava, Dhritarāshtra's affection for his son is great. Obedient to his son, he will reject our submission. What dost thou, O Krishna, think best at this juncture? How may we, O Mādhava, preserve both our interest and virtue? Whom also, besides thee, O slayer of Madhu and foremost of men, shall we consult in this difficult affair? What other friend have we, O Krishna, who like thee is so dear to us, who so seeketh our welfare, who is so conversant with the course of all actions, and who is so well acquainted with truth!"

Vaiçampāyana continued.—"Thus addressed, Janārdhana replied unto Yudhishtira the just, saying,—'I will go to the court of the Kurus for the sake of both of you. If without sacrificing your interests I can obtain peace, O king, an act of great religious merit will be mine productive of great fruits! I shall have then also saved from the meshes of death the Kurus and the Srinjayas inflamed with wrath, the Pāndavas and the Dhārtarāshtras, and, in fact, this entire Earth!'

"Yudhishtira said,—'It is not my wish, O Krishna, that thou wilt go to the Kurus, for Suyodhana will never act according to thy words, even if thou advisest him well! All the

Kshatriyas of the world, obedient to Duryodhana's command, are assembled there. I do not like that thou, O Krishna, shouldst proceed into their midst! If any mischief be done to thee, O Mādhava, let alone happiness, nothing, not even divinity, nor even the sovereignty over all the gods, will delight us!

"The holy one said,—'I know, O monarch, the sinfulness of Dhritarāshtra's son, but by going there we will escape the blame of all the kings of the earth! Like other animals before the lion, all the kings of the earth united together are not competent to stand still before me in battle when I am angry. If, after all, they do me any injury, then I will consume all the Kurus! Even this is my intention! My going thither, O Pārthā, will not be fruitless, for if our object be not fulfilled, we shall at least escape all blame!'

"Yudhishtira said,—'Do, O Krishna, as it pleaseth thee! Blessed be thou, go then to the Kurus! I hope to behold thee return successful and prosperous! Going unto the Kurus, make thou, O Lord, such a peace that all the sons of Bharata may live together with cheerful hearts and contentedly! Thou art our brother and friend, dear to me as much as to Vibhatsu. Such hath been our intimacy with thee that we apprehend no neglect of our interests from thee! Go thou, therefore, for our good! Thou knowest us, thou knowest our antagonists, thou knowest what our purposes are, and thou knowest also what to say! Thou wilt, O Krishna, say unto Suyodhana such words as are for our benefit! Whether peace is to be established by (apparent) sin or by any other means, O Keçava, speak such words as may prove beneficial to us!'"*

* A difference of reading occurs here. It is noticed by Nilakantha. I prefer the reading which Nilakantha adopts. *Adharmena samjuktam śāntam* is explained by him to mean (as I have rendered) "peace by sinful means" *i. e.*, (as Nilakantha says) "peace brought about by the cession and acceptance of only five villages. This would be sinful for us, for we would then be renouncing our own inheritance to the injury of our capacity for benefiting friends, relatives, and also ourselves, by performance of large sacrifices." *Vetarat* is "or otherwise," *i. e.*, by dice, for I Yudhishtira, since Vrihadāçwa's boon, am quite competent to regain my kingdom by defeating Çakuni himself at the gaming table.—T.

SECTION LXXII.

“The holy one said,—I have heard Sanjaya’s words and now I have heard thine. I now know all about their purposes as also of thyself! Thy heart inclineth to righteousness, whereas their inclination is towards enmity. That which is obtained without war is of great value to thee. A life-long *Brahmacharya* is not, O lord of earth, the duty of a *Kshatriya*! Indeed, men of all the four orders have said that a *Kshatriya* should never subsist on alms! Victory or death in battle, hath been eternally ordained by the Creator. Even that is the duty of a *Kshatriya*. Cowardice is not applauded (in a *Kshatriya*)! Subsistence, O Yudhishtira, is not possible by cowardice. O thou of mighty arms, display thy prowess, and vanquish, O chastiser of foes, thy enemies! The covetous son of Dhritarashtra, O chastiser of foes, living for a long time (with many kings) has by affection and friendship become very powerful. Therefore, O king, there is no hope* of his making peace with thee! They regard themselves strong, having Bhishma and Drona and Kripa and others with them. As long, O king, as thou, O grinder of foes, wilt behave with them mildly, they will withhold thy kingdom! Neither from compassion, nor from mildness, nor from a sense of righteousness, will the sons of Dhritarashtra, O chastiser of foes, fulfil thy wishes! This, O son of Pāndu, is another proof that they will not make peace with thee, *viz*, that they, having pained thee so deeply by making thee put on a *Kaupina*, were not stung with remorse! When in the very sight of the grandsire (Bhishma) and Drona and the wise Vidura, of many holy *Brāhmanas*, the king, the citizens, and all the chief Kauravas, the cruel Duryodhana, deceitfully defeating thee at dice,—thee that art charitable, mild, self-restrained, virtuous, and of rigid vows,—was not, O king, ashamed of his vile act, do not, O

* *Paryāya* is explained by Nilkantha to mean “expedient.” The sense, however, of the passage is as I have rendered it.—T.

monarch, show any compassion for that wretch of such disposition! They deserve death at the hands of all, how much more than of thee, O Bhārata! O Bhārata, with what improper speeches did Duryodhana with his brothers, filled with gladness and indulging in many a boast, afflict thee with thy brothers! He said,—*The Pāndavas now have nothing of their own in this wide earth! Their very names and lineage are extinct! In time, which is never ending, defeat will be theirs. All their virtues having merged in me, they will now be reduced to the five elements!** While the match at dice was in progress, the wretched Dusçāsana of most wicked soul, seizing that weeping lady by the hair dragged the princess Draupadi as if she had no protectors, to the assembly of kings, and in the presence of Bhishma and Drona and others, repeatedly called her—*cow, cow!* Restrained by thee, thy brothers of terrible prowess, bound also by the bonds of virtue, did nothing to avenge it. And after thou hadst been exiled to the woods, Duryodhana having uttered such and other cruel words, boasted amid his kinsmen. Knowing thee innocent, they that were assembled sat silent in the assembly-house weeping with choked voices. The assembled kings with the Brāhmanas did not applaud him for this. Indeed, all the courtiers present there censured him. To a man of noble descent, O grinder of foes, even censure is death. Death is even many times better than bearing a life of blame. Even then, O king, he died when, upon being censured by all the kings of the earth, he felt no shame! He whose character is so abominable may easily be destroyed even like a rootless tree standing erect on a single weak root.† The sinful and evil-minded Duryodhana deserveth death at the hands of every one, even like a serpent. Slay him, there-

* This is how Nilkantha explains the passage. A different meaning is suggested by the Burdwan Pundits. "Their sovereignty being merged in me, they will now have to court our subjects for a living." I cannot say that this is not the meaning, considering that *Prakriti* means "subjects."—T.

† *Praskandena* is better than *Praskundena*. The manuscripts of Western India have the former reading.—T.

fore, O killer of foes, and hesitate not in the least ! It behoveth thee, O sinless one, and I like it too, that thou shouldst pay homage unto thy father Dhritarāshtra and also unto Bhishma. Going thither I will remove the doubts of all men who are still undecided as to the wickedness of Duryodhana. Thither in the presence of all kings I will enumerate all those virtues of thine that are not to be met in all men, as also all the vices of Duryodhana ! And hearing me speak beneficial words pregnant with virtue and profit, the rulers of various realms will regard thee as possessed of a virtuous soul and as a speaker of truth, while at the same time they will understand how Duryodhana is actuated by avarice. I will also recite the vices of Duryodhana before both the citizens and the inhabitants of the country, before both the young and the old, of all the four orders that will be collected there. And as thou askest for peace no one will charge thee as sinful, while all the chiefs of the earth will censure the Kurus and Dhritarāshtra. And when Duryodhana will be dead in consequence of his being forsaken by all men, there will be nothing left to do. Do then what should now be done. Going unto the Kurus, I shall strive to make peace without sacrificing thy interests, and marking their inclination for war and all their proceedings, I will soon come back, O Bhārata, for thy victory ! I think war with the enemy to be certain. All the omens that are noticeable by me point to that. Birds and animals set up frightful screeches and howls at the approach of dusk. The foremost of elephants and steeds are assuming horrible shapes ; the very fire exhibiteth diverse kinds of terrible hues. This would never have been the case but for the fact of the world-destroying Havoc's self coming into our midst ! Making ready their weapons, machines, coats of mail, and cars, elephants, and steeds, let all thy warriors be prepared for battle, and let them take care of their elephants and horses and cars. And, O king, collect everything that thou needest for the impending war ! As long as he liveth, Duryodhana will by no means be able to give back unto thee, O king, that kingdom of thine which, abounding in prosperity, had before been taken by him at dice ! ”

SECTION LXXIII.

“Bhima said,—‘Speak thou, O slayer of Madhu, in such a strain that there may be peace with the Kurus! Do not threaten them with war! Resenting everything, his wrath always excited, hostile to his own good, and arrogant, Duryodhana should not be roughly addressed! Do thou behave towards him with mildness! Duryodhana is by nature sinful, of heart like that of a robber, intoxicated with the pride of prosperity, hostile to the Pāndavas, without foresight, cruel in speech, always disposed to censure others, of wicked prowess, of wrath not easily to be appeased, not susceptible of being taught, of wicked soul, deceitful in behaviour, capable of giving up his very life rather than break or give up his own opinion. Peace with such a one, O Krishna, is, I suppose most difficult! Regardless of the words of even his well-wishers, destitute of virtue, loving falsehood, he always acts against the words of his counsellors and wounds their hearts. Like a serpent hid within reeds, he naturally commits sinful acts, depending on his own wicked disposition, and obedient to the impulse of wrath. What army Duryodhana hath, what his conduct is, what his nature, what his might, and what his prowess, are all well-known to thee! Before this, the Kauravas with their sons passed their days in cheerfulness, and we also with our friends rejoiced like the younger brothers of Indra with Indra himself. Alas, by Duryodhana’s wrath, O slayer of Madhu, the Bharatas will all be consumed even like forests by fire at the end of the dewy season! And, O slayer of Madhu, well-known are those eighteen kings that annihilated their kinsmen, friends, and relatives! Even as, when *Dharma* became extinct, Kali was born in the race of *Asūras* flourishing with prosperity and blazing with energy, so was born Udāvarta among the Haihayas, Janamejaya among the Nipas, Vāhula among the Tālajanghas, the proud Vasu among the Krimis; Ajavindu among the Suviras, Rushardhika among the Surāshtras, Arkaja among the Valihas, Dhautamulaka among the Chinas; Hayagriva among the Videhas,

Vaṭayu among the Mahaujasas, Vāhu among the Sundaras, Pururavas among the Diptākshas; Sahaja among the Oṣedis and the Matsyas, Vrishaddhaja among the Prāviras, Dhārana among the Chandravatsas, Vigāhana among the Mūkutas, and Sama among the Nandivegas! These vile individuals, O Krishna, sprang up, at the end of each *Yuga*, in their respective races, for the destruction of their kinsmen! So hath Duryodhana, the very embodiment of sin and the disgrace of his race, been born, at the end of the *Yuga*, amongst us the Kurus! Therefore, O thou of fierce prowess, thou shouldst address him slowly and mildly, not in keen but sweet words fraught with virtue and profit, and discoursing fully on the subject so as to attract his heart.* All of us, O Krishna, would rather in humiliation follow Duryodhana submissively, but, oh, let not the Bharatas be annihilated! O Vāsudeva, act in such a way that we may rather live as strangers to the Kurus than that the sin of bringing about the destruction of the whole race should touch them! O Krishna, let the aged grandsire and the other counsellors of the Kurus be asked to bring about brotherly feelings between brothers and to pacify the son of Dhritarāshtra! Even this is what I say! King Yudhishtira also applaudeth this, and Arjuna too is averse from war, for there is great compassion in him!"

SECTION LXXIV.

Vaiçampāyana said.—“Hearing these words from Bhima that were fraught with such mildness and that were as unexpected as if the hills had lost their weight and fire had become cold, Rama's younger brother Keçava of Curu's race and mighty arms wielding the bow called *Çārṅga*, laughed aloud, and as if to stimulate Bhima by his words, like the breeze fanning a fire, addressed him who was then so overwhelmed by the impulse of kindness, saying,—‘At other times, O Bhimasena, thou applaudest war only, desirous of crushing the wicked sons of Dhritarāshtra that take delight in the destruction of others! O chastiser of foes, thou dost not sleep

* I render this *Sloka* a little too freely.—T.

but wakest the whole night, sitting up face downwards! Thou often utterest frightful exclamations of wrath indicative of the storm within thy heart! Inflamed with the fire of thy own fury, thou sighest, O Bhima, with an unquiet heart like a flame of fire mixed with smoke! Withdrawing from company thou liest down breathing hot sighs, like a weak man pressed down by a heavy load! They who do not know the cause regard thee as insane! As an elephant breaking into fragments uprooted trees lying on the ground, grunteth in rage while trampling them under his feet, so thou also, O Bhima, runnest on, breathing deep sighs and shaking the earth under thy tread!* Here (in this region) thou takest no delight in company but passest thy time in privacy! Night or day, nothing pleases thee so much as seclusion! Sitting apart thou sometimes laughest aloud all on a sudden, and sometimes weepst in woe, and sometimes placing thy head between thy two knees thou continuest in that posture for a long time with closed eyes! At other times, O Bhima, contracting thy brows frequently and biting thy lips, thou starest fiercely before thee! All this is indicative of wrath! At one time, thou hadst, in the midst of thy brothers, grasped the mace, uttering this oath,—*As the sun is seen rising in the east displaying his radiance, and as he truly setteth in the west journeying around Meru, so do, I swear that I will certainly slay the insolent Duryodhana with this mace of mine, and this oath of mine will never be untrue!* How then doth that same heart of thine, O chastiser of foë's, now follow the counsels of peace! Alas, when fear entereth thy heart, O Bhima, it is certain that the hearts of all who desire war are upset when war becometh actually imminent! Asleep or awake, thou beholdest, O son of Prithā, inauspicious omens! Perhaps, it is this for which thou desirest peace! Alas, like a eunuch, thou dost not display any sign indicative of manliness in thee! Thou art overwhelmed by panic, and it is for this that thy heart is upset! Thy heart

* I render the latter part of this *Sloka* rather freely for making the sense more clear, as the original is very elliptical.—T.

trambleth, thy mind is overwhelmed by despair, thy thighs quiver, and it is for this that thou desirest peace! The hearts of mortals, O Pārtha, are surely as inconstant as the cods of the *Çalmali* seed exposed to the force of the wind! This frame of thy mind is as strange as articulate speech in kine! Indeed, the hearts of thy brothers are about to sink in an ocean of despair like swimmers in the sea without a raft to rescue them. That thou, O Bhimasena, shouldst utter words so unexpected of thee is as strange as the shifting of a hill! Recollecting thy own deeds and the race also in which thou art born, arise, O Bhārata, yield not to grief, O hero, and be firm! Such languor, O represser of foes, is not worthy of thee, for a Kshatriya never enjoyeth that which he doth not acquire through prowess!"

SECTION LXXV.

Vaiçampāyana said.—"Thus addressed by Vāsudeva, the ever-wrathful Bhīma, incapable of bearing insults, was immediately awakened like a steed of high metal, and replied, without losing a moment, saying,—O *Achryta*, I wish to act in a particular way; thou, however, takest me in quite a different light! That I take great delight in war and that my prowess is incapable of being baffled, must, O Krishna, be wellknown to thee in consequence of our having lived together for a long time! Or, it may be, thou knowest me not, like one swimming in a lake ignorant of its depth. It is for this that thou chidest me in such unbecoming words. Who else, O Mādhava, knowing me to be *Bhīmasena*, could, address me in such unbecoming words as thou dost? Therefore, I shall tell thee, O delighter of the Vrishnis, about my own prowess and unrivalled might! Although to speak of one's own prowess is always an ignoble act, yet, pierced as I am by thy unfriendly strictures, I will speak of my own might! Behold, O Krishna, these—the firmament and the earth—which are immovable, immense, and infinite, and which are the refuge of and in which are born these countless creatures! If through anger these suddenly collide like two hills

even I, with my arms, can keep them asunder with all their mobile and immobile populations! Behold the joints of these my mace-like arms! I find not the person who can extricate himself having once come within their grasp! The Himavat, the ocean, the mighty wielder of the thunderbolt himself, *viz.*, the slayer of Vala,—even these three cannot, with all their power, extricate the person attacked by me! I will easily trample on the ground under my feet all the Kshatriyas who will come to battle against the Pāndavas! It is not unknown to thee, O *Achyuta*, with what prowess I vanquished the kings of the earth and brought them under subjection! If, indeed, thou really knowest not my prowess which is like the fierce energy of the midday sun, thou wilt then know it, O Janārdana, in the fierce *mêlee* of battle! Thou woundest me with thy cruel words, paining me with the pain of opening a fœtid tumour! But know me to be mightier than what I have said of myself of my own accord! On that day when the fierce and destructive havoc of battle will begin, thou wilt then see me felling elephants and car-warriors, combatants on steeds and those on elephants, and slaying in rage the foremost of Kshatriya warriors! Thou as well as others wilt see me doing all this and grinding down the foremost of combatants? The marrow of my bones hath not yet decayed, nor doth my heart tremble! If the whole world rusheth against me in wrath I do not yet feel the influence of fear! It is only for the sake of compassion, O slayer of Madhu, that I am for displaying good will to the foe! I am for quietly bearing all our injuries, lest the Bharata race be extirpated!"

 SECTION. LXXVI

"The holy one said,—It was only through affection that I said all this, desiring to know thy mind, and not from the desire of reproaching thee, nor from pride of learning, nor from wrath, nor from desire of making a speech! I know thy magnanimity of soul, and also thy strength, and thy deeds! It is not for that reason that I reproached thee! O son of Pāndu, a thousand times greater will be the benefit conferred by thee

on the Pāndava cause than that which thou thinkest thyself to be capable of conferring on it! Thou, O Bhima, with thy kinsmen and friends, art exactly that which one should be that has taken his birth in a family like thine that is regarded by all the kings of the earth! The fact, however, is that they can never arrive at the truth who under the influence of doubt proceed to enquire about the consequences hereafter of virtue and vice, or about the strength and weakness of men.* For it is seen that that which is the cause of the success of a person's object becometh also the cause of his ruin. Human acts, therefore, are doubtful in their consequences. Learned men capable of judging of the evils of actions pronounce a particular course of action as worthy of being followed. It produces, however, consequences the very opposite of what were foreseen, very much like the course of the wind. Indeed, even those acts of men that are the results of deliberation and well-directed policy, and that are consistent with considerations of propriety, are baffled by the dispensations of Providence. Then again, Providential dispensations, such as heat and cold and rain and hunger and thirst, that are not the consequences of human acts, may be baffled by human exertion. Then again, besides those acts which a person is pre-ordained (as the result of the acts of past lives) to go through, one can always get rid of all other acts begun at his pleasure, as is testified by both the *Smritis* and the *Ṣrutis*. Therefore, O son of Pāndu, one cannot go on in the world without acting. One should, hence, engage in work knowing that one's purposes would be achieved by a combination of both Destiny and Exertion. He that engageth in acts under this belief is never pained by failure nor delighted by success. This, O Bhīmasena, was the intended import of my speech. It was not intended by me that victory

* I have followed Nilakantha in rendering this *Sloka*. *Devamānushayordharmasya Paryāyam & c.*, means "certainty about the consequences of virtue and vice hereafter and the strength and weakness of men." *Deva-dharmasya* is explained by Nilakantha to mean *Punya pāpa-phalāśya*, and *Mānusha-dharmasya* as *Purushakarāśya*.—T.

would be certain in an encounter with the foe! A person, when his mind is upset, should not lose his cheerfulness and must not yield either to langour or depression. It is for this that I spoke to thee in the way I did! When the morrow comes, I will go, O Pāndava, to Dhṛitarāshtra's presence, I will strive to make peace without sacrificing your interests! If the Kauravas make peace, then, boundless fame will be mine, your purposes will be achieved, and they also will reap great benefit! If, however, the Kuravas, without listening to my words, resolve to maintain their opinion, then there will undoubtedly be a formidable war. In this war the burthen resteth on thee, O Bhimasena! That burthen should also be borne by Arjuna, while other warriors should all be led by both of you! In case of war happening, I will certainly be the driver of Vibhatsu's car, for that, indeed, is Dhananjaya's wish, and not that I myself am not desirous of fighting! It is for this that, hearing thee utter thy intention, I rekindled thy energy, O Vrikodara!"

SECTION LXXVII.

"Arjuna said,—'O Janārdhana, Yudhishtira hath already said what should be said! But, O chastiser of foes, hearing what thou hast said, it seemeth to me that thou, O lord, dost not think peace to be easily obtainable either in consequence of Dhṛitarāshtra's covetousness or from our present weakness! Thou thinkest also that human prowess alone is fruitless, and also that without putting forth one's prowess one's purposes cannot be achieved. What thou hast said may be true, but at the same time it may not always be true! Nothing, however, should be regarded as impracticable. It is true, peace seemeth to thee to be impossible in consequence of our distressful condition, yet they are still acting against us without reaping the fruits of their acts! Peace, therefore, if properly proposed, O lord, may be concluded. O Krishna, strive thou, therefore, to bring about peace with the foe! Thou, O hero, art the foremost of all friends of both the Pāndavas and the Kūrus, even as Prajāpati is of

both the gods and the *Asuras*! Accomplish thou, therefore, that which is for the good of both the *Kurus* and the *Pāndavas*! The accomplishment of our good is not, I believe, difficult for thee! If thou strivest, O *Janārdhana*, such is this act that it will be soon effected! As soon as thou goest thither, it will be accomplished! If, O hero, thou purposest to treat the evil-minded *Duryodhana* in any other way, that purpose of thine will be carried out exactly as thou wishest! Whether it be peace or war with the foe that thou wishest, any wish, O *Krishna*, that thou mayst entertain, will certainly be honored by us! Doth not the evil-minded *Duryodhana* with his sons and kinsmen deserve destruction when, unable to bear the sight of *Yudhishtira's* prosperity and finding no other faultless expedient, that wretch, O slayer of *Madhu*, deprived us of our kingdom by the sinful expedient of deceitful dice? What bowman is there who, born in the *Kshatriya* order, and invited to combat, turneth away from the fight even if he is sure to die? Beholding ourselves vanquished by sinful means and banished to the woods, even then, O thou of the *Vrishni* race, I thought that *Suyodhana* deserved death at my hands! What thou, however, O *Krishna*, wishest to do for thy friends is scarcely strange, although it seems inexplicable how the object in view is capable of being effected by either mildness or its reverse! Or, if thou deemest their immediate destruction to be preferable, let it be effected soon without further deliberation! Surely, thou knowest how *Draupadi* was insulted in the midst of the assembly by *Duryodhana* of sinful soul and how also we bore it with patience! That that *Duryodhana*, O *Mādhava* will behave with justice towards the *Pāndavas* is what I can not believe! Wise counsels will be lost on him like seed sown on a barren soil! Therefore, do without delay what thou, O thou of the *Vrishni* race, thinkest to be proper and beneficial for the *Pāndavas*, or what, indeed, should next be done! "

SECTION LXXVIII.

“The holy one said,—‘It shall be, O thou of mighty arms, what thou, O Pāndava, sayest! I will strive to bring about that which would be beneficial to both the Pāndavas and the Kurus! Between the two kinds of acts, war and peace, the latter, O Vibhatsu, is within my power! Behold, the soil is moistened and divested of weeds by human exertion! Without rain, however, O son of Kunti, it never yieldeth crops! Indeed, in the absence of rain some speak of artificial irrigation as a means of success due to human exertion, but even then it may be seen that the water artificially let in is dried up in consequence of a providential drought. Beholding all this, the wise men of old have said that human affairs are set agoing in consequence of the co-operation of both providential and human expedients. I will do all that can be done by human exertion at its best. But I shall, by no means, be able to control what is providential!* The wicked-souled Duryodhana acteth, defying both virtue and the world. Nor doth he feel any regret in consequence of his acting in that way. Moreover, his sinful inclinations are fed by his counsellors Cakuni and Karna and his brother Dusçāsana. Suyodhana will never make peace by giving up the kingdom, without, O Partha, undergoing at our hands a wholesale destruction with his kinsmen! King Yudhishtira the just doth not wish to give up the kingdom submissively. The wicked-minded Duryodhana also will not at our solicitation surrender the kingdom. I, therefore, think that it is scarcely proper to deliver Yudhishtira’s message to him. The sinful Duryodhana of Kuru’s race will not, O Bhārata, accomplish the

* There is an apparent contradiction between Krishna’s observation in the beginning of this speech and that which he says here. Nilakantha seems to get over this by suggesting that which Krishna means when he speaks of peace being within his power is that as envoy to the Kuru court, he is able to provoke war or make peace, much depending on his own conduct. Though this is true, yet the issue depends to some extent on providential dispensation.—T.

objects spoken of by Yudhishtira ! If he refuse compliance he will deserve death at the hands of all. Indeed, he deserves death at my hands, as also, O Bhārata, of every one, since in your childhood he always persecuted you all, and since that wicked and sinful wretch robbed you of your kingdom and could not bear the sight of Yudhishtira's prosperity. Many a time, O Pārtha, he strove to withdraw me from thee, but I never reckoned those wicked attempts of his. Thou knowest, O thou of mighty arms, what the cherished intentions of Duryodhana are, and thou knowest also that I seek the welfare of king Yudhishtira the just. Knowing, therefore, Duryodhana's heart and what my most cherished wishes are, why then dost thou, O Arjuna, entertain such apprehensions in respect of myself like one unacquainted with everything ? That grave act also which was ordained in heaven is known to thee ! How then, O Pārtha, can peace be concluded with the foe ? What, however, O Pāndava, is capable of being done by either speech or act, will all be done by me ! Do not, however, O Pārtha, expect peace to be possible with the foe ! About a year ago, on the occasion of attacking Virāta's kine, did not Bhishma, on their way back, solicit Duryodhana about this very peace so beneficial to all ? Believe me, they have been defeated even then when their defeat was resolved on by thee ! Indeed, Suyodhana doth not consent to part with the smallest portion of the kingdom for even the shortest period of time ! As regards myself, I am ever obedient to the commands of Yudhishtira, and, therefore, the sinful acts of that wicked wretch must have again to be revolved in my mind !"

SECTION LXXIX.

"Nakula said,—Much hath been said, O Mādhava, by king Yudhishtira the just who is conversant with morality and endued with liberality. And thou hast heard it all ! Knowing what the kings' wishes are, O Mādhava, Bhimasena also hath spoken both of peace and the might of his own arms ! Thou hast heard what hath been said by Fālguna.

also! As regards thy own opinion, O hero, thou hast repeatedly expressed it! Hearing first what the wishes of the enemy are, and disregarding all thou hast heard (from us), do that, O foremost of men, which thou regardest to be proper for the occasion! O Keçava, diverse are the conclusions arrived at as regards diverse matters. Success, however, O chastiser of foes, is won when a man doth that which ought to be done in view of the occasion! When a thing is settled in one way on one occasion, it becometh unsuitable when the occasion becometh different. Persons, therefore, in this world, O foremost of men, cannot stick to the same opinion throughout! While we were living in the woods, our hearts were inclined towards a particular course of action. While we were passing the period of concealment, our wishes were of one kind, and now, at the present time, O Krishna, when concealment is no longer necessary, our wishes have become different! O thou of the Vrishni race, while we wandered in the woods, our attachment for the kingdom was not so great as now! The period of our exile having ceased, hearing, O hero, that we have returned, an army numbering full seven *Aukshauhinis* hath, through thy grace, O Janārdana, been assembled! Beholding these tigers among men, of inconceivable might and prowess, standing adrest for battle armed with weapons, what man is there that will not be struck with fear? Therefore, going into the midst of the Kurūs, speak thou first words fraught with mildness and then those fraught with threats, so that the wicked Suyodhana may be agitated with fear.* What mortal man is there, of flesh and blood, who would encounter in battle Yudhishtira and Bhimasena, the invincible Vibhatsu and Sahadeva, myself, thyself, and Rāma, O Keçava, and Satyaki of mighty energy, Virāta with his sons, Drupada with his allies, and Dhrishtadyumna, O Mādava, and the ruler of Kasi of great prowess, and Dhishtaketu the lord of the Chedis? No sooner wilt thou go there than thou wilt without doubt accomplish, O thou of mighty arms, the desired object of king Yudhishtira the just!

* *Navyatheta* seems to be a misreading for *Viryatheta*.—T.

Vidura, and Bhishma, and Drona, and Vālhika, these at least, O sinless one, will understand thee when thou wouldst utter words of wisdom! They will solicit that ruler of men Dhritarāshtra, and Suyodhana of sinful disposition with his counselors, to act according to thy advice! When thou, O Janārdana, art the speaker and Vidura the listener, what subject is there that cannot be rendered smooth and plain?"

SECTION LXXX.

"Sahadeva said,—'What hath been said by the king is, indeed, eternal virtue, but thou, O chastiser of foes, shouldst act in such a way that war may certainly happen! Even if the Kuravas express their desire for peace with the Pāndavas, still, O thou of Daçārha's race, provoke thou a war with them! Having seen, O Krishna, the princess of Pānchāla brought in that plight into the midst of the assembly, how can my wrath be appeased without the slaughter of Suyodhana! If, O Krishna, Bhima and Arjuna and king Yudhishthira the just are disposed to be virtuous, abandoning virtue I desire an encounter with Duryodhana in battle!"

"Sātyaki said,—'The high-souled Sahadeva, O thou of mighty arms, hath spoken the truth! The rage I feel towards Duryodhana can be appeased only by his death! Dost thou not remember the rage thou too hadst felt upon beholding in the woods the distressed Pāndavas clad in rags and deer-skins? Therefore, O for most of men, all the warriors assembled here unanimously subscribe to what the heroic son of Mādri, fierce in battle, hath said!"

Vaiçampāyana continued.—"At these words of the high-souled Yuyudhāna, a lionine roar was set up by all the warriors assembled there. And all the heroes, highly applauding those words of Sātyaki, praised him, saying—'Excellent! Excellent!' And anxious to fight, they all began to express their joy."

SECTION LXXXI.

Vaiçampāyana said.—“Hearing the peaceful words of the king that were fraught with both virtue and profit, king Dru-pada’s daughter Krishnā, of long black tresses, afflicted with great grief, applauding Sahadeva and that mighty car-warrior Sātyaki, addressed Mādhava seated by his side. And beholding Bhimasena declare for peace, that intelligent lady, overwhelmed with woe and with eyes bathed in tears, said,—‘O slayer of Madhu, it is known to thee, O thou of mighty arms, by what deceitful means, O righteous one, the son of Dhritarāshtra with his counsellors robbed the Pāndavas, O Janārdhana, of their happiness! Thou knowest also, O thou of Daçārha’s race, what message was privately delivered to Sanjaya by the king! Thou hast also heard all that was said unto Sanjaya! O thou of great effulgence, those words were even these,—*Let only five villages be granted to us, viz, Avisthala, and Vrikasthala, and Mākāndi, and Vāranāvata, and for the fifth, any other!*—O thou of mighty arms, O Keçeva, even this was the message that was to have been delivered to Duryodhana and his counsellors! But, O Krishna, O thou of Daçārha’s race, hearing these words of Yudhishthira endued with modesty and anxious for peace, Suyodhana hath not acted according to them! If, O Krishna, Suyodhana desireth to make peace without surrendering the kingdom, there is no necessity of going thither for making such a peace! The Pāndavas with the Srinjayas, O thou of mighty arms, are quite able to withstand the fierce Dhārta-rāshtra host excited with rage! When they are no longer amenable to the arts of conciliation, it is not proper, O slayer of Madhu, that thou shouldst show them mercy! Those enemies, O Krishna, with whom peace cannot be established by either conciliation or presents, should be treated with severity by one desirous of saving his life. Therefore, O mighty-armed Achyuta, heavy should be the punishment that deserves to be speedily inflicted upon them by thyself aided by the

Pāndavas and the Srinjayas!* Indeed, even this would become the sons of Prithā, add to thy glory, and if accomplished, will, O Krishna, be a source of great happiness to the whole Kshatriya race! He that is covetous, whether belonging to the Kshatriya or any other order, save of course a *Brāhmana* even if most sinful, ought surely to be slain by a Kshatriya who is true to the duties of his own order. The exception in the case of a *Brāhmana*, O sire, is due to a *Brāhmana*'s being the preceptor of all the other orders as also the first sharer of everything. Persons conversant with the scriptures declare, O Janārdana, that sin is incurred in slaying one that deserveth not to be slain. So there is equal sin in not slaying one that deserveth to be slain! Act thou, therefore, O Krishna, in such a way with the forces of the Pāndavas and the Srinjayas, that that sin may not touch thee! From excess of confidence in thee, O Janārdana, I will repeat what hath been said again and again! What other woman, O Keçava, is there on earth like me? I am the daughter of king Drupada, risen from amid the sacrificial altar! I am the sister of Dhristadyumna, and thy dear friend, O Krishna! I have by marriage become a lady of Ājamida's race,—the daughter-in-law of the illustrious Pāndu! I am the queen of Pāndu's sons who resemble five Indras in splendour! I have, by these five heroes, five sons that are all mighty car-warriors, and that are morally to thee, O Krishna, as Abhimanyu himself! Being such, O Krishna, I was seized by the hair, dragged into the assembly and insulted in the very sight of the sons of Pāndu and in thy life-time, O Keçava! The sons of Pāndu, the Pāñchālas, and the Vrishnis being all alive, exposed to the gaze of the assembly I was treated as a slave by those sinful wretches! And when the Pāndavas beholding it all sat silent without giving way to wrath, in my heart I called upon thee, O Govinda, saying,—*Save me, O save me!*—Then the illustrious king Dhritarāshtra,

* The language of the original is more spirited than the English idiom will probably allow. "Heavy should be the penalty that deserves to be hurled on them," would, perhaps, be a faint reproduction of the original.—T.

my father-in-law, said unto me,—*Ask thou any boon, O princess of Pānchāla! Thou deservest boons and even honour at my hands!*—Thus addressed I said,—*Let the Pāndavas be free men with their cars and weapons!*—Upon this the Pāndavas, O Keçava, were freed but only to be exiled into the woods! O Janārdhana, thou knowest all these sorrows of mine! Rescue me, O lotus-eyed one, with my husbands, kinsmen, and relatives, from that grief! Morally, O Krishna, I am the daughter-in-law of both Bhishma and Dhritarāshtra! Though such, I was yet forcibly made a slave! Fie to Pārtha's bowmanship, oh, fie to Bhimasena's might, since Duryodhana, O Krishna, liveth for even a moment! If I deserve any favor at thy hands, if thou hast any compassion for me, let thy wrath, O Krishna, be directed towards the sons of Dhritarāshtra!"

Vaiçampāyana continued.—“Having said this, the beautiful Krishnā of eyes that were black in hue and large like lotus leaves, bathed in tears, and treading like a she-elephant, approached the lotus-eyed Krishna, and taking with her left-hand her own beautiful tresses of curly ends, deep-blue in hue and scented with every perfume, endued with every auspicious mark, and though gathered into a braid yet soft* and glossy like a mighty snake, spake these words,—“O lotus-eyed one that art anxious for peace with the enemy, thou shouldst, in all thy acts, call to thy mind these tresses of mine seized by Duçāsana's rude hands! If Bhima and Arjuna, O Krishna, have become so low as to long for peace, my aged father then with his warlike sons will avenge me in battle! My five sons also that are endued with great energy, with Abhimanyu, O slayer of Madhu, at their head, will fight with the Kuravas! What peace can this heart of mine know unless I behold Duçāsana's dark arm severed from his trunk and reduced to atoms? Thirteen long years have I passed in expectation of better times, hiding in my heart my wrath like a burning fire! And how pierced by Bhima's wordy darts that heart of mine is

* Nilkantha rightly explains *Mridu-samhāram* as “bound into a braid that was yet soft!” The Burdwan Pundits erroneously suppose it to be an adjective of *Uktvā* and render it—“sorrowfully.”—T.

about to break for the mighty-armed Bhima now casteth his eye on morality! Uttering these words with voice choked in tears, the large-eyed Krishnā began to weep aloud, with convulsive sobs and tears gushing down her cheeks. And that lady with hips full and round began to drench her close and deep bosoms by the tears she shed and that were hot as liquid fire.* The mighty-armed Keçava then spoke, comforting her in these words,—‘Soon wilt thou, O Krishnā, behold the ladies of Bharata’s race weep as thou dost! Even they, O timid one, will weep like thee, their kinsmen and friends being slain. They, with whom, O lady, thou art angry, have their kinsmen and warriors already slain! With Bhima and Arjuna and the twins, at Yudhishtira’s command and agreeably to fate and what hath been ordained by the Ordainer, I will accomplish all this! Their hour having arrived, the sons of Dhritarāshtra, if they do not listen to my words, will surely lie down on the earth becoming the food of dogs and jackalls! The mountains of Himavat might shift their site, the Earth herself might split into a hundred fragments, the firmament itself with its myriads of stars might fall down, still my words could never be futile! Cease thy tears, I swear to thee, O Krishnā, that soon wilt thou see thy husbands with their enemies slain, and with prosperity crowning them!’”

SECTION LXXXII.

“Arjuna said,—‘Thou art now, O Keçava, the best friend of all the Kurus! Related with both the parties, thou art the dear friend of both! It behoveth thee to bring about peace between the Pāndavas and the sons of Dhritarāshtra! Thou, O Keçava, art competent and, therefore, it behoveth thee to bring about a reconciliation! O lotus-eyed one, proceeding hence for peace, O slayer of foes, say unto our ever-wrathful brother Suyodhana what, indeed, should be said! If the fool-

* *Atyusnam* is explained by Nilkantha to mean *fire*. The Burdwan Pundits have given the sense correctly, but in a very round-about way, probably for not understading correctly the meaning of this single word which is here used in a very peculiar sense.—T

ish Duryodhana doth not accept thy auspicious and beneficial counsels fraught with virtue and profit, he will surely then be the victim of his fate !

“The holy one said,—‘Yes, I will go to king Dhritarāshtra, desirous of accomplishing what is consistent with righteousness, what may be beneficial to us, and what also is for the good of the Kurus !’”

Vaiçampāyana continued.—“The night having passed away, a clear sun arose in the east. The hour called *Maitra* set in, and the rays of the sun were still mild. The month was *Kaumūda* (*Kārtika*) under the constellation *Revati*. It was the season of dews, autumn having departed. The earth was covered with abundant crops all around. It was at such a time that Janārdana, that foremost of mighty persons, in enjoyment of excellent health, having heard the auspicious, sacred-sounding, and sweet words of gratified Brāhmanas,* like Vāsava himself, hearing the adorations of the (celestial) *Rishis*,—and having also gone through the customary acts and rites of the morning, purified himself by a bath, and decked his person with unguents and ornaments, worshipped both the sun and the fire. And having touched the tale† of a bull and reverently bowed to the Brāhmanas, walked round the sacred fire, and cast his eyes on the (usual) auspicious articles placed in view‡, Janārdana recollected Yudhishtira’s words and addressed Cini’s grandson Sātyaki, seated near, saying,—‘Let my car be made ready and let my conch and discus along with my mace, and quivers and darts and all kinds of weapons offensive and defensive, be placed on it, for Duryodhana and Karna and Suvala’s son are all of wicked souls, and foes, however con-

i. e. performing the ceremony called *Spasti-vāchana*, which consisted in making a body of Brāhmanas utter benedictions on the person performing it. It was always resorted to on the eve of every important journey. The Brāhmanas always received handsome presents of money and garments on such occasions.—*T.*

† For *Puṣṭa*, some texts read *Prishtha*—back or hump. To this day orthodox Hindus touch a bull on the eve of a journey.—*T.*

‡ These are curds, *Siddhi* leaves, a water-pot full to the brim, a cow, the transplanted *Musa Sapientia*, mango-leaves, & c.—*T.*

temptible, should never be disregarded by even a powerful person! Understanding the wishes of Keçava the wielder of the discus and the mace, his attendants immediately addressed themselves to yoke his car. And that car resembled in effulgence the fire that shows itself at the time of the universal dissolution, and the wind itself in speed.* And it was decked with two wheels that resembled the sun and the moon in lustre. And it bore devices of moons both crescent and full; and of fishes, animals, and birds. And it was adorned with garlands of diverse flowers and with pearls and gems of various kinds all around. And endued with the splendour of the rising sun, it was large and handsome. And variegated with gems and gold, it was furnished with an excellent flagstaff bearing beautiful pennons. And well supplied with every necessary article and incapable of being resisted by the foe, it was covered with tiger-skins. And capable of robbing the fame of every foe, it enhanced the joy of the Yādavās. And they yoked unto it those excellent steeds named *Çaivya* and *Sugriva* and *Meghapushpa* and *Valāhaka*, after these had been bathed and attired in beautiful harness. And enhancing the dignity of Krishna still further, Gadura the lord of the feathery creation came and perched on the flagstaff of that car producing a terrible rattle. And Caurin then mounted on that car high as the summit of the *Meru* and producing a rattle deep and loud as the sound of the kettle-drum on the roar of the clouds, and which resembled the celestial car coursing at the will of the rider. And taking *Sātyki* also upon it, that best of male beings set out, filling the earth and the welkin with the rattle of his carwheels. And the sky became cloudless, and auspicious winds began to blow around, and the atmosphere freed from the dust became pure. Indeed, as *Vāsudeva* set out, auspicious animals

* *Akaçaga* is explained by Nilakantha to mean the Sun. To compare, however, the speed of anything, particularly that of a car, with the Sun is very singular. *Akaçaga* may also mean the wind. I have accordingly rendered it as such. Some texts have *Akaçamiva* which is erroneous, although Nilakantha tries to explain it with his usual ingenuity.—T.

and birds whirling by his right side began to follow him. And cranes and peacocks and swans all followed the slayer of Madhu, uttering cries of auspicious significance. The very fire, fed with *Homa* libations in accompaniment with *Mantras*, freed from smoke, blazed up cheerfully, sending forth its flames towards the right. And Vasishtha and Vāmadeva, and Bhuridyumna and Gaya, and Kratha and Cukra and Kuçika and Bhrigu, and other *Brahmarshhis* and celestial *Rishis*, united together, all stood on the right side of Krishna, that delighter of the Yādavas, that younger brother of Vāsava! And thus worshipped by those and other illustrious *Rishis* and holy men, Krishna set out for the residence of the Kurus. And while Krishna was proceeding, Yudhishtira the son of Kunti followed him, as also Bhima and Arjuna, and those other Pāndavas, *viz*, the twin sons of Mādri. And the valiant Chokitāna, and Dhrishtaketu the ruler of the Chedis, and Drupada, and the king of Kāçi, and that mighty car-warrior Cikhandin, and Dhrishtadyumna, and Virāta with his sons, and the princes of Kekaya also,—all these Kshatriyas followed that bull of the Kshatriya race to honor him. And the illustrious king Yudhishtira the just, having followed Govinda to some distance, addressed him in these words in the presence of all those kings. And the son of Kunti embraced that foremost of all persons who never, from desire, or anger, or fear, or purpose of gain, committed the least wrong, whose mind was ever steady, who was a stranger to covetousness, who was conversant with morality and endued with great intelligence and wisdom, who knew the hearts of all creatures and was the lord of all, who was the God of gods, who was eternal, who was possessed of every virtue, and who bore the auspicious whirl on his breast. And embracing him the king began to indicate what he was to do!

“Yudhishtira said,—That lady who hath brought us up from our infancy; who is ever engaged in fasts and ascetic penances and propitiatory rites and ceremonies; who is devoted to the worship of the gods and guests; who is always engaged in waiting upon her superiors; who is fond of her sons, bearing them an affection that knows no bounds; who,

O Janārdhana, is dearly loved by us; who, O grinder of foes, repeatedly saved us from the snares of Suyōdhana, like a boat saving a ship-wrecked crew from the frightful terrors of the sea; and who, O Mādhava, however undeserving of woe herself, hath on our account endured countless sufferings,—should be asked about her welfare! Overwhelmed with grief on account of her sons, salute and embrace and, Oh, comfort her over and over by talking of the Pāndavas! Ever since her marriage she hath been the victim, however undeserving, of sorrow and griefs due to the conduct of her fathers-in-law, and suffering hath been her portion! Shall I, O Krishna, ever see the time when, O chastiser of foes, my afflictions being over, I shall be able to make my sorrowing mother happy? On the eve of our exile, from affection for her children, she ran after us in anguish, crying bitterly! But leaving her behind, we went into the woods. Sorrow doth not necessarily kill. It is possible, therefore, that she is alive, being hospitably entertained by the *Anartas*, though afflicted with sorrow on account of her sons! O glorious Krishna, salute her from me! The Kuru king Dhritarāshtra also, and all those monarchs who are senior to us in age, and Bhishma, and Drona, and Kripa, and king Vāhlika, and Drona's son, and Somadatta, and, in fact, every one of the Bharata race, and also Vidura endued with great wisdom, that counsellor of the Kurus, of profound intellect and intimate acquaintance with morality,—should all, O slayer of Madhu, be embraced by thee! Having, in the presence of the kings, said these words unto Keçava, Yudhishtira, with Krishna's permission, come back, having at first walked round him. Then Arjuna, proceeding a few steps further, said unto his friend, that bull among men, that slayer of hostile heroes, that invincible warrior of Daçāra's race,—It is known to all the kings, O illustrious Govinda, that at our consultation it was settled that we should ask back the kingdom. If without insulting us, if honoring thee, they honestly give us what we demand, then, O mighty-armed one, they would please me greatly and would themselves escape a terrible danger! If, however, Dhritarāshtra's son, who always adopts improper

means, acts otherwise, then I shall surely, O Janārdhana, annihilate the Kshatriya race !”

Vaiçampāyana continued.—“When Arjuna said these words, Vrikodara was filled with delight. And that son of Pāndu continually quivered with rage. And while still quivering with rage and the delight that filled his heart upon hearing Dhananjaya’s words, he sent forth a terrible shout. And hearing that shout of his, all the bowmen trembled in fear and steeds and elephants were seen to pass urine and excreta. And having addressed Keçava then and informed him of his resolution, Arjuna with Janārdhana’s permission, came back, having first embraced him. And after all the kings had desisted following him, Janārdhana set out with a cheerful heart on his car drawn by *Saivya*, *Sugriva*, and others. And those steeds of Vāsudeva, urged by Dārūka, coursed onwards, devouring the sky and drinking the road.* And on his way Keçava of mighty arms met with some *Rishis* blazing with *Brāhmic* lustre, standing on both sides of the road. And soon alighting from his car, Janārdhana saluted them reverently. And worshipping them duly, he enquired of them, saying,—‘Is there peace in all the worlds? Is virtue being duly practised? Are the other three orders obedient to the *Brāhmanas*?’ And having duly worshipped them, the slayer of Madhu again said,—‘Where have ye been crowned with success? Whither would ye go, and for what object? What also shall I do for yourselves? What has brought your illustrious selves down on the earth?’ Thus addressed, Jamadagni’s son, the friend of *Brahman*†—that lord of both gods and *Asuras*,—approached Govinda the slayer of Madhu, embraced him, and said,—‘The celestial *Rishis* of pious deeds, and *Brāhmanas* of extensive acquaintance with the scriptures, and royal sages, O Dācārha, and venerable ascetics,—these witnesses, O illustrious one, of the former feats of gods and *Asuras*,—are desirous of beholding all the Kshatriyas of the earth assembled* from every side as also the counsellors sitting

* This figure seems to be peculiar to Sanskrit.—T.

† The Creator.—T.

in the assembly, the kings, and thyself the embodiment of truth, O Janārdhana ! O Keçava, we will go thither for beholding that grand sight ! We are also anxious, O Mādhava, to listen to those words, fraught with virtue and profit, which will be spoken by thee, O chastiser of foes, unto the Kurus in the presence of all the kings ! Indeed, Bhīshma, and Drona, and others, as also the illustrious Vidura and thyself, O tiger among the Yādavas,—ye all will be assembled together in conclave ! We desire, O Mādhava, to hear the excellent, truthful, and beneficial words that thou wilt utter and they also, O Govinda ! Thou art now informed of our purpose, O thou of mighty arms ! We will meet thee again ! Go thither safely, O hero ! We hope to see thee in the midst of the conclave, seated on an excellent seat mustering all thy energy and might ! ”

SECTION LXXXIII.

Vaiçampāyana said, “O smiter of foes, when Devaki’s son of mighty arms set out (for Hastināpura), ten mighty car-warriors capable of slaying hostile heroes, fully armed, followed in his train. And a thousand foot-soldiers, and a thousand horsemen, and attendants by hundreds, also formed his train, carrying, O king, provisions in abundance. ”

“Janamejaya said,—“How did the illustrious slayer of Madhu, of Daçārha’s race, proceed on his journey ? And what omens were seen when that hero set out ? ”

Vaiçampāyana continued.—“Listen to me as I narrate all those natural and unnatural omens that were noticed at the time when the illustrious Krishna departed (for Hastināpura) ! Though there were no clouds in the sky, yet the roll of thunder accompanied by flashes of lightning was heard. And fleecy clouds in a clear sky rained incessantly in the rear ! The seven large rivers including the *Sindhu* (Indus) though flowing eastwards then flowed in opposite directions ! The very directions seemed to be reversed and nothing could be distinguished. Fires blazed up everywhere, O monarch, and the earth trembled repeatedly. The contents of wells and water

vessels by hundreds swelled up and ran out. The whole universe was enveloped in darkness. The atmosphere being filled with dust, neither the cardinal nor the subsidiary points of the horizon could, O king, be distinguished! Loud roars were heard in the sky without any beings being visible from whom they could emanate. This wonderful phenomenon, O king, was noticed all over the country! A south-westerly wind, with the harsh rattle of thunder, uprooting trees by thousands, crushed the city of *Hastinapura*. In those places, however, O Bhārata, through which he of Vṛisṇi's race passed, delicious breezes blew and everything became auspicious. Showers of lotuses and fragrant flowers fell there. The very road became delightful, being free from prickly grass and thorns. At those places where he stayed, Brāhmanas by thousands glorified that giver of wealth with (laudatory) words and worshipped him with dishes of curds, *ghee*, honey, and presents of wealth. The very women, coming out on the road, strewed wild flowers of great fragrance on the person of that illustrious hero devoted to the welfare of all creatures. He then came upon a delightful spot called *Çālibhavana* which was filled with every kind of crops, a spot that was delicious and sacred, after having, O bull of the Bharata race, seen various villages abounding in beasts, and picturesque to the eye, and delightful to the heart, and after having passed through diverse cities and kingdoms. Always cheerful and of good hearts, well-protected by the Bhāratas and, therefore, free from all anxieties on account of the designs of invaders, and unacquainted with calamities of any kind, many of the citizens of Upaplavya, coming out of their town, had stood together on the way, desirous of beholding Krishna! And beholding that illustrious one resembling a blazing fire arrived at that spot, they worshipped him who deserved their worship with all the honors of a guest arrived in their abode. When at last that slayer of hostile heroes, Keçava, came to Vrikasthala, the sun seemed to redden the sky by his straggling rays of light. Alighting from his car, he duly went through the usual purificatory rites, and ordering the steeds to be unharnessed, he set himself to say his evening prayers. And Dāruka also, setting

the steeds free, tended them according to the rules of equine science, and taking off the yokes and traces, let them loose. After all this was done, the slayer of Madhu said,—‘Here must we pass the night for the sake of Yudhishtira’s mission?’ Ascertaining that to be his intention, the attendants soon set a temporary abode and prepared in a trice excellent food and drink. And amongst the Brāhmanas, O king, that resided in the village they that were of noble and high descent, modest, and obedient to the injunctions of the *Vedas* in their conduct, approached that illustrious chastiser of foes, Hrishikeça, and honored him with their benedictions and auspicious speeches. And having honored him of Daçārha’s race that deserved honor from every one, they placed at the disposal of that illustrious personage their houses abounding in wealth. Saying unto them—‘*Enough*’—the illustrious Krishna paid them proper homage, each according to his rank, and wending with them to their houses, he returned in their company to his own (tent). And feeding all the Brāhmanas with sweat-meats and himself taking his meals with them, Keçāva passed the night happily there !’

SECTION LXXXIV.

Vaiçampāyana said.—“Meanwhile, understanding from his spies that the slayer of Madhu had set out, Dhritarāshtra, with his hair standing erect, respectfully addressing the mighty-armed Bhishma, and Drona, and Sanjaya, and the illustrious Vidura, said these words unto Duryodhana and his counsellors,—‘O Scion of Kuru’s race, strange and wonderful is the news that we hear. Men, women, and children, are talking of it. Others are speaking of it respectfully, and others again assembled together. Within houses where men congregate and in open spots, people are discussing it. All say that—*Dāçārha of great prowess will come hither for the sake of the Pāndavas!*—The slayer of Madhu is, by all means, deserving of honor and worship at our hands! He is the Lord of all creatures, and on him resteth the course of everything in the universe! Indeed, intelligence, and

proWess, and wisdom, and energy, all reside in Mādhava! Worthy of honor at the hands of all righteous persons, he is the foremost of all men, and is, indeed, eternal virtue! If worshipped, he is sure to bestow happiness; and if not worshipped he is sure to inflict misery! If that smiter of foes, Dācārha, be gratified with our offerings, all our wishes may be obtained by us, through his grace, in the midst of the kings. O chastiser of foes, make, without loss of time, every arrangement for his reception! Let pavilions be set up on the road, furnished with every object of enjoyment! O mighty-armed son of Gāndhāri, make such arrangements that he may be gratified with thee! What doth Bhishma think in this matter?—At this, Bhishma and others, all applauding those words of king Dhritarāshtra, said,—‘Excellent.’ King Duryodhana then, understanding their wishes, ordered delightful sites to be chosen for the erection of pavilions. And many pavilions were thereupon constructed abounding with gems of every kind, at proper intervals and at delightful spots. And the king sent thither handsome seats endued with excellent qualities, beautiful girls, and scents and ornaments, and fine robes, and excellent viands, and drink of diverse quality, and fragrant garlands of many kinds. And the king of the Kurus took especial care to erect, for the reception of Krishna, a highly delightful pavilion at Vrikasthala, full of precious gems. And having made all these arrangements that were godlike and much above the capacity of human beings, king Duryodhana informed Dhritarāshtra of the same. Keçava, however, of Daçārha’s race, arrived at the capital of the Kurus, without casting a single glance at all those pavilions and all those gems of diverse kinds.”

SECTION LXXXV..

“Dhritarāshtra said,—‘O Vidura, Janārdhana hath set out from Upaplavya!. He is now staying at Vrikasthala and will come here tomorrow morning. Janārdhana is the leader of the Āhukas, the foremost person amongst all the members of the SātWata race, is high-souled, and endued with great energy.

and great might. Indeed, Mādhava is the guardian and protector of the prosperous kingdom of the Vrishnis, and is the illustrious great-grandsire of even the three worlds! The Vrishnis adore the wisdom of the intelligent Krishna even as the Ādityas, the Vasus, and the Rudras adore the wisdom of Vrihaspati! O virtuous one, I will, in thy presence, offer worship unto that illustrious scion of Daçārha's race! Listen to me about that worship! I will give him sixteen cars made of gold, each drawn by four excellent and well-adorned steeds of uniform color and of the Vālhika breed. O Kaurava, I will give him eight elephants with temporal juice always trickling down and tusks as large as poles of ploughs, capable of smiting hostile ranks, and each having eight human attendants. I will give him a century of handsome maid-servants of the complexion of gold, all virgins, and of man-servants I will give him as many. I will give him eighteen thousand wooden blankets, soft to the touch, all presented to us by the hill-men. I will also give him a thousand deer-skins brought from China and other things of the kind that may be worthy of Keçava. I will also give him this serene gem of the purest rays that shines day and night, for Keçava alone deserves it. This car of mine drawn by mules that makes a round of full fourteen *Yoyanas* a day, I will also give him. I will place before him every day provisions eight times greater than what is necessary for the animals and attendants that form his train. Mounted on their cars, their persons well adorned, all my sons and grandsons, save Duryodhana, will go out to receive him. And thousands of graceful and well-decked dancing girls will go out on foot to receive the illustrious Keçava. And the beautiful girls also that will go out of our town for receiving Janārdhana will go out unveiled. Let all the citizens with their wives and children behold the illustrious slayer of Madhu with as much respect and devotion as they show when casting their eyes on the morning sun! Let the welkin all around, at my command, be crowded with pendants and banners, and let the road by which Keçava will come be well-watered and its dust removed. Let *Duścāsana's* abode which is better than Duryodhana's be cleansed.

and well adorned without delay. That mansion is graced with many beautiful buildings, is pleasant and delightful, and abounds with the wealth of all seasons. It is in that abode that all my wealth, as also Duryodhana's, is deposited. Let all that that scion of the Vrishni race deserves be given unto him!"

SECTION LXXXVI.

"Vidura said,—'O monarch, O best of men, thou art respected by the three worlds! Thou, O Bhārata, art loved and regarded by every body! Venerable in years as thou art, what thou wilt say at this age can never be against the dictates of the scriptures or the conclusions of well-directed reason, for thy mind is ever calm! Thy subjects, O king, are well assured that like characters on stone, light in the sun, and billows in the ocean, virtue resideth in thee permanently! O monarch, every one is honored and made happy in consequence of thy numerous virtues. Strive, therefore, with thy friends and kinsmen to retain those virtues of thine! Oh, adopt sincerity of behaviour! Do not, from folly, cause a wholesale destruction of thy sons, grandsons, friends, kinsmen, and all that are dear to thee! It is much, O king, that thou wishest to give unto Keçava as thy guest. Know, however, that Keçava deserves all this and much more, aye, the whole earth itself! I truly swear by my own soul that thou dost not wish to give all this unto Krishna either from motives of virtue or for the object of doing what is agreeable to him! O giver of great wealth, all this betrays only deception, falsehood, and insincerity! By thy external acts, O king, I know thy secret purposes! The five Pāndavas, O king, desire only five villages! Thou, however, dost not wish to give them even that. Thou art, therefore, unwilling to make peace! Thou seekest to make the mighty-armed hero of Vrishni's race thy own by means of thy wealth; in fact, by this means, thou seekest to separate Keçava from the Pāndavas! I tell thee, however, that thou art unable, by wealth, or attentions, or worship, to separate Krishna from Dhananjaya! I know the

magnanimity of Krishna. I know the firm devotion of Arjuna towards him. I know that Dhananjaya who is Keçava's life, is incapable of being given up by the latter ! Save only a vessel of water, save only the washing of his feet, save only the (usual) enquiries after the welfare (of those he will see), Janārdhana will not accept any other hospitality or set his eyes on any other thing ! Offer him, however, O king,*that hospitality which is most agreeable to that illustrious one deserving of every respect, for there is no respect that may not be offered to Janārdhana ! Give unto Keçava, O king, that object in expectation of which, from desire of benefiting both parties, he cometh to the Kurus ! Keçava desires peace to be established between thee and Duryodhana on one side and the Pāndavas on the other. Follow his counsels, O monarch ! Thou art their father, O king, and the Pāndavas are thy sons ! Thou art old, and they are children in years. Behave as a father towards them that are disposed to pay thee filial regard ! ”

SECTION LXXXVII.

“Duryodhana said,—‘All that Vidura hath said about Krishna, hath, indeed, been truly said ; for Janārdhana is greatly devoted to the Pāndavas and can never be separated from them. All the diverse kinds of wealth, O foremost of kings, that are proposed to be bestowed upon Janārdhana ought never to be bestowed upon him ! Keçava is, of course, not unworthy of our worship, but both time and place are against it, for he (Krishna), O king, on receiving our worship, will very likely think that we are worshipping him out of fear. This is my certain conviction, O king, that an intelligent Kshatriya must not do that which may bring disgrace upon him ! It is well known to me that the large-eyed Krishna deserveth the most reverential worship of the three worlds. It is quite out of place, therefore, O illustrious king, to give him anything now, for war having been decided upon, it should never be put off by hospitality ! ”

Vaiçampāyana continued.—“Hearing these words of his, the grandsire of the Kurus spoke these words unto the royal son o

Vichitravirya.—‘Worshipped or not worshipped, Janārdhana never becometh angry! None, however, can treat him with disrespect, for Keçava is not contemptible. Whatever, O mighty one, he purposeth to do is incapable of being frustrated by anybody by every means in his power! Do without hesitation what Krishna of mighty arms sayeth, and bring about peace with the Pāndavas through Vāsudeva as the means! Truly, Janārdhana possessed of virtuous soul will say what is consistent with religion and profit. It behoveth thee, therefore, with all thy friends, to tell him what only is agreeable to him!’

“Duryodhana said,—‘O grandsire, I can, by no means, live by sharing this swelling prosperity of mine with the Pāndavas! Listen, this, indeed, is a great resolution which I have formed! I will imprison Janārdhana who is the refuge of the Pāndavas! He will come here tomorrow morning; and when he is confined, the Vrishnis and the Pāndavas, aye the whole earth, will submit to me! What may be the means for accomplishing it, so that Janārdhana may not guess our purpose and so that no danger also may overtake us, it behoveth thee to say!’”

Vaiçampāyana continued.—“Hearing these fearful words of his about imprisoning Krishna, Dhritarāshtra with all his counsellors was very much pained and became deeply afflicted. King Dhritarāshtra then spoke these words unto Duryodhana, —‘O ruler of men, never say this again, this is not eternal virtue! Hrishikeça cometh here as an ambassador! He is, besides, related to and is dear to us! He hath done us no wrong; how then doth he deserve imprisonment!’”

“Bhishma said,—‘This wicked son of thine, O Dhritarāshtra, hath his hour come! He chooseth evil, not good, though entreated by his well-wishers! Thou also followest in the wake of this wicked wretch of sinful surroundings, who treadeth a thorny way setting at naught the words of his well-wishers! This exceedingly wicked son of thine, with all his counsellors, coming in contact with Krishna of unstained acts, will be destroyed in a moment! I dare not listen to the words of this sinful and wicked wretch that hath abandoned all virtue!’”

“Having said this, that aged chief of the Bharata race, Bhishma of unbaffled prowess, inflamed with rage, rose and left that place.”

SECTION LXXXVIII.

Vaicampāyana said.—“Rising up (from his bed) at day-dawn, Krishna went through his morning rites, and taking leave of the Brāhmanas, set out for the city (of the Kurus). And all the inhabitants of Vrikasthala, bidding farewell unto that mighty one of long arms while he was about to depart, all returned to their homes. And all the Dhārtarāshtras, except Duryodhana, attired in excellent robes, and with Bhishma, Drona, Kripa, and others, went out to meet him. And the citizens by thousands. O king, on cars of diverse kinds, and many on foot, also came out, desirous of beholding Hrishikeça. And meeting on the way Bhishma of spotless deeds, and Drona, and Dhritarāshtra’s sons, he entered the city, surrounded by them all. And in honour of Krishna, the city was beautifully adorned, and the principal streets were decorated with diverse jewels and gems! And, O king, O bull of the Bharata race, on that occasion no one,—man, woman, or child,—remained indoors, so eager were the citizens for beholding Vāsudeva! And all the citizens came out and lined the streets and bent their heads down to the ground, singing eulogies in his honor, O king, when Hrishikeça entered the city and passed through it! And substantial mansions, filled with high-born ladies, seemed to be on the point of falling down on the ground in consequence of their living weight. And although Vāsudeva’s steeds were endued with great speed, yet they moved very slowly through that dense mass of human beings. And that lotus-eyed grinder of foes then entered Dhritarāshtra’s ash-colored palace which was adorned with numerous buildings. And having passed through the first three chambers of the palace, that chastiser of foes, Keçava, came upon the royal son of Vichitravirya. And upon that son of Daçārha’s race approaching his presence, the blind monarch of great fame stood up along with Drona and Bhishma. And Kripa, and

Somadatta, and king Vālhika also,—all stood up for honoring Janārdhana. And the Vrishni hero, having approached king Dhritarāshtra of great fame, worshipped him and Bhishma with proper words and without losing any time. And having offered that worship unto them according to established usage, Mādhava the slayer of Madhu greeted the other kings according to their years. And Janārdhana then accosted the illustrious Drona and his son, and Vāhlika, and Kripa, and Somadatta. And there in that chamber lay a spacious seat of beautiful workmanship, made of gold and set with jewels. And at Dhritarāshtra's request Achyuta took that seat. And the priests of Dhritarāshtra duly offered, Janārdhana a cow, honey and curds, and water. And after the rites of hospitality were over, Govinda remained there for a while, surrounded by the Kurus, laughing and jesting with them according to their relationship with him. And that illustrious grinder of foes, honored and worshipped by Dhritarāshtra, came out with the king's permission. And Mādhava, having duly greeted all the Kurus in their assembly, then went to the delightful abode of Vidura. And Vidura, having approached Janārdhana of Daçārha's race thus arrived at his abode, worshipped him with every auspicious and desirable offering. And he said,—'What use, O lotus-eyed one, in telling thee of the joy I feel at this advent of thine, for thou art the inner soul of all embodied creatures?' And after the hospitable reception was over, Vidura, conversant with all the principles of morality, enquired of Govinda the slayer of Madhu about the welfare, of the Pāndavas. And that scion of Daçārha's race, that chief of the Vrishnis, unto whom the past and the future were as the present, knowing that Vidura was loved by the Pāndavas and friendly towards them, and learned, and firm in morality, and honest, and harbouring no wrath (against the Pāndavas), and wise, began to tell him everything in detail about the doings of the sons of Pāndu."*

* A different reading occurs in *Sloka* 26, the last but one of this section. For *Vidusho-Vrishnisattamas* some texts read *Viduro-buddhi-sattamas*. The latter reading seems to be ungrammatical, for if *Bu dahi-*

SECTION LXXXIX.

Vaiçampāyana said,—“Janārdhana the chastiser of foes, after his meeting with Vidura, went then in the afternoon to his paternal aunt Prithā. And beholding Krishna whose countenance beamed with the effulgence of the radiant sun arrived at her abode, she encircled his neck with her arms and began to pour forth her lamentations remembering her sons. And at the sight, after a long time, of Govinda of Vrishni's race, the companion of those mighty children of hers, the tears of Prithā flowed fast. And after Krishna, that foremost of warriors, had taken his seat having first received the rites of hospitality, Prithā, with a woe-begone face and voice choked in tears addressed him, saying,—‘They who from their earliest years have always waited with reverence on their superiors, they who in friendship are attached to one another, they who are endued with humility and have hearts equal to one another's, who deprived deceitfully of their kingdom had gone to seclusion however worthy of living in the midst of friends and attendants,—they who have subjugated both wrath and joy, are devoted to Brāhmanas and truthful in speech,—those children of mine who, abandoning kingdom and enjoyments and leaving my weeping self behind, had gone to the woods, plucking the very roots of my heart,—those illustrious sons of Pāndu, O Keçava, who have suffered woe however undeserving of it,—how, alas, did they live in the deep forest abounding with lions and tigers and elephants! Deprived in their infancy of their father, they were all tenderly brought up by me! How, also, did they live in the mighty forest, without seeing both their parents! From their infancy, O Keçava, the Pāndavas were waked from their beds by the music of conchs and drums and flutes! That

sattamās be an adjective (as it must) of *Dāçārhas* in the next *Sloka*, how is *Viduras* to be parsed? All other adjectives in connection with Vidura here being singular, *Vidushas* is undoubtedly the correct word for *Viduras*, the latter being a nominative singular.—T.

they who, while at home, used to sleep within high palatial chambers on soft blankets and skins of the *Ranku* deer and were waked in the morning by the grunt of elephants, the neighing of steeds, the clatter of car-wheels, and the music of conchs and cymbals in accompaniment with the notes of flutes and lyres,—who, adored at early dawn with sacred-sounding hymns uttered by Brāhmanas, worshipped those amongst them that deserved such worship with robes and jewels and ornaments, and who were blessed with the auspicious benedictions of those illustrious members of the regenerate order as a return for the homage the latter received,—that they, O Janārdhana, could sleep in the deep woods resounding with the shrill and dissonant cries of beasts of prey can hardly be believed, undeserving as they were of so much woe! How could they, O slayer of Madhu, who were waked from their beds by the music of cymbals and drums and conchs and flutes, with the honeyed strains of songstresses and the eulogies chaunted by bards and professional reciters,—alas, how could they be waked in the deep woods by the yells of wild beasts! He that is endued with modesty, is firm in truth, with senses under control and compassion for all creatures,—he that hath vanquished both lust and malice and always treadeth the path of the righteous, he that ably bore the heavy burthen borne by Amvarisha and Māndhātri and Yayāri and Nahusha and Bharata and Dilipa and Civi the son of Uçinara and other royal sages of old, he that is endued with an excellent character and disposition, he that is conversant with virtue and whose prowess is incapable of being baffled, he that is fit to become the monarch of the three worlds in consequence of his possession of every accomplishment, he that is the foremost of all the Kurus lawfully and in respect of learning and disposition, who is handsome and mighty-armed and hath not an enemy,—Oh, how is that Yudhishtira of virtuous soul and complexion like that of pure gold? He that hath the strength of ten thousand elephants and the speed of the wind, he that is mighty and ever wrathful amongst the sons of Pāndu, he that always doth good to his brothers and is, therefore, dear to them all, he, O slayer

of Madhu, that slew Kichaka with all his relatives, he that is the slayer of the Krodhavaças, of Hidimva, and of Vaka, he that in prowess is equal unto Cakra and in might unto the Wind-god, he that is terrible and in wrath is equal unto Mahādeva himself, he that is the foremost of all smiters,—that wrathful son of Pāndu and chastiser of foes, who, restraining his rage, might, and impatience, and controlling his soul, is obedient to the commands of his elder brother,—speak to me, O thou of the Vrishni race, of that mass of energy,* that illustrious hero, that foremost of all warriors, that smiter of immeasurable valour, that Bhimasena who in aspect also justifies his name! O Janārdhana, tell me how is that Vrikodara possessing arms like maces, that mighty second son of Pāndu! O Krishna, that Arjuna of two arms who always regardeth himself as superior to his name-sake of old with a thousand arms, and who at one stretch shooteth five hundred arrows, that son of Pāndu who in the use of weapons is equal unto king Kārtavirya, in energy unto Āditya, in restraint of senses unto a great sage, in forgiveness unto the Earth, and in prowess unto Indra himself,—he by whose prowess, O slayer of Madhu, the Kurus amongst all the kings of the earth have obtained this extensive empire blazing with effulgence,—he whose strength of arms is always adored by the Pāndavas,—that son of Pāndu who is the foremost of all car-warriors and whose prowess is incapable of being baffled,—he from an encounter with whom in battle no foe ever escapeth with life,—he, O Achyuta, who is the conqueror of all but who is incapable of being conquered by any,—he who is the refuge of the Pāndavas like Vāsava of the celestials,—how, O Keçava, is that Dhananjaya now, that brother and friend of thine? He that is compassionate to all creatures, is endued with modesty and acquainted with mighty weapons, is soft and delicate and virtuous,—he that is dear to me,—that mighty bowman Sahadeva, that hero and ornament of assemblies,—he, O Krishna, who is youthful in years, is devoted to the service of his brothers, and is conversant with both virtue and profit! His brothers, O slayer of Madhu, always applaud the disposition of that high-souled and well-

behaved son of mine! Tell me, O thou of the Vrishni race, of that heroic Sahadeva, that foremost of warriors, that son of Mādri who always waiteth submissively on his elder brothers and so reverentially on me! He that is delicate and youthful in years, he that is brave and handsome in person,—that son of Pāndu who is dear unto his brothers as also unto all, and who, indeed, is their very life though walking with a separate body,—he that is conversant with various modes of warfare,—he that is endued with great strength and is a mighty bowman,—tell me, O Krishna, is that dear child of mine, Nakula, who was brought up in luxury, now well in body and mind? O thou of mighty arms, shall I ever behold again that Nakula of mine, that mighty car-warrior, that delicate youth brought up in every luxury and undeserving of woe? Behold, O hero, I am alive today, even *I* who could know no peace by losing sight of Nakula for the short space of time taken up by a wink of the eye! More than all my sons, O Janārdhana, is the daughter of Drupada dear to me! High-born and possessed of great beauty, she is endued with every accomplishment! Truthful in speech, she chose the company of her lords giving up that of her sons! Indeed, leaving her dear children behind, she followeth the sons of Pāndu! Waited upon at one time by a large train of servants, and adored by her husbands with every object of enjoyment, the possessor of every auspicious mark and accomplishment, how, O Achyuta, is that Draupadi now? Having five heroic husbands who are all smiters of foes and all mighty bowmen, each equal unto Agni in energy, alas, woe hath yet been the lot of Drupada's daughter! I have not for fourteen long years, O chastiser of foes, beheld the princess of Pāñchāla, that daughter-in-law of mine, who herself hath been a prey to every anxiety on account of her children whom she hath not seen for that period! When Drupada's daughter endued with such a disposition doth not enjoy uninterrupted happiness, it seemeth, O Govinda, that the happiness one enjoyeth is never the fruit of one's acts! When I remember the forcible dragging of Krishnā to the assembly, then neither Vibhatshu, nor Yudhishtira, nor Bhima, nor Nakula, nor

Sahadeva becometh an object of affection to me! Never before had a heavier grief been mine than what pierced my heart when that wretch Dusçāsana, moved by wrath and covetousness, dragged Draupadi, then in her season and, therefore, clad in a single raiment, into the presence of her fathers-in-law in the assembly and exposed her to the gaze of all the Kurus! It is known that amongst those that were present, king Vālhika, and Kripa, and Somadatta, were pierced with grief at this sight. But of all present in that assembly it is Vidura whom I worship! Neither by learning nor by wealth doth one become worthy of homage! It is by disposition alone that one becomes respectable! O Krishna, endued with great intelligence and profound wisdom, the character of the illustrious Vidura, like unto an ornament (that he wears), adorns the whole world.' ”

Vaiçampāyana continued.—“Filled with delight at the advent of Govinda, and afflicted with sorrow (on account of her sons) Prithā gave expression to all her diverse griefs. And she said,—‘Can gambling and the slaughter of deer which, O chastiser of foes, occupied all wicked kings of old, be a pleasant occupation for the Pāndavas? The thought consumeth me, O Keçava, that dragged into the presence of all the Kurus in their assembly by Dhritarāshtra’s sons, insults worse than death were heaped on Krishnā! O chastiser of foes, the banishment of my sons from their capital and their wanderings in the wilderness,—these and various other griefs, O Janārdana, have been mine! Nothing could be more painful to me or my sons themselves, O Mādhava, than that they should have had to pass a period of concealment, shut up in a stranger’s house! Full fourteen years have passed since the day when Duryodhana first exiled my sons! If misery is destructive of the fruits of sin and happiness dependent on the fruits of religious merit, then it seems that happiness may still be ours after so much misery!* I never made any

* I have rendered this *Shloka* rather freely as a literal version would be unintelligible to the general reader. Closely rendered, what Prithā says is,—“If happiness be destructive of the fruits of virtue, then &c., &c.” The fact is, the Hindu belief is that misery exhausts the fruits of

distinction between Dhritarāshtra's sons and mine (so far as maternal affection is concerned). By that truth, O Krishna, I shall surely behold thee along with the Pāndavas safely come out of the present strife with their foes slain and themselves invested with prosperity.* Indeed, endued with such merits as the Pāndavas are, they are incapable of being defeated by their enemies! In the matter of my present sorrows, however, I blame neither myself nor Suyodhana but my father alone! Like a wealthy man giving away a sum of money in gift,† my father gave me away to Kuntibhoja! While a child playing with a ball in my hands, thy grandfather, O Keçava, gave me away to his friend the illustrious Kuntibhoja! Abandoned, O chastiser of foes, by my own father, and my fathers-in-law, and afflicted with insufferable woes, what use, O Mādhava, in my being alive? On the night of Savyasāchin's birth, in the lying-in room, an invisible voice told me—*This son of thine will conquer the whole world, and his fame will reach the very heavens! Slaying the Kurus in a great battle and recovering the kingdom, thy son Dhananjaya will, with his brothers, perform three grand sacrifices!*—I do not doubt the truth of that announcement. I bow unto *Dharma* and the Creator, and unto the ever-mighty Krishna! It is *Dharma* that upholds the creation!‡ If *Dharma* be not a myth, then, O Krishna, thou

sin and happiness similarly exhausts the fruit of virtue. Hence when the fruits of sin are exhausted by undergoing misery, happiness begins, and continues till the fruits of virtue are exhausted. After both are exhausted, or rather a small balance is left of both (*vide* the *Sanat-sujātiya* sections, *Supra*,) men are *re-born*.—T.

* However unidiomatic may this expression be, it correctly expresses the idea of the original.—T.

† I prefer the reading *Vrittairiva* to *Dhurtairiva* although the latter is more poetical. If the latter reading be adopted, the meaning would be—"Like a gambler giving away the money he has lost." The unfeelingness of the gift, in the latter case, would be better illustrated, but then all the approved manuscripts have the former reading.—T.

‡ Nilkantha thinks that there is a vein of irony in Kunti's reverence here for Krishna. This suggestion seems to gain strength from what Kunti says in the next *Sloka*.—T.

wilt surely achieve all that the invisible voice said! Neither the loss of my husband, O Mādhava, nor the loss of wealth, nor our hostility with the Kurus, ever inflicted such rending pangs on me as that separation from my children! What peace can my heart know when I do not see before me that wielder of *Gāndiva*, viz, Dhananjaya, that foremost of all bearers of arms! I have not, for fourteen years, O Govinda, seen Yudhishtira, and Dhananjaya, and Vrikodara! Men perform the obsequies of those that are missed for a long time, taking them for dead! Practically, O Janārdhana, my children are all dead to me and I am dead to them!

“ Say unto the virtuous king Yudhishtira, O Mādhava, that—*Thy virtue, O son, is daily decreasing! Act thou, therefore, in such a way that thy religious merit may not diminish!*—Fie to them that live, O Janārdhana, by dependence on others! Even death is better than a livelihood gained by meanness! Thou must also say unto Dhananjaya and the ever-ready Vrikodara that—*The time for that event is come in view of which a Kshatriya woman bringeth forth a son! If you allow the time to slip without your achieving anything, then, though at present ye are respected by all the world, ye will be only doing that which would be regarded as contemptible! And if contempt touches you, I will abandon you for ever! When the time cometh, even life, which is so dear, should be laid down!*—O foremost of men, thou must also say unto Mādri's sons that are always devoted to Kshatriya customs,—*More than life itself, strive ye to win objects of enjoyment procurable by prowess, since objects won by prowess alone can please the heart of a person desirous of living according to Kshatriya customs!*—Repairing thither, O mighty-armed one, say unto that foremost of all bearers of arms, Arjuna the heroic son of Pāndu,—*Tread thou the path that may be pointed out to thee by Draupadi!*—It is known to thee, O Keçava, that when inflamed with rage, Bhima and Arjuna, each like unto the universal Destroyer himself, can slay the very gods! That was a great insult offered unto them, viz., that their wife Krishnā, having been dragged into the assembly, was addressed in such humiliating terms by Duçāsana and

Karna! Duryodhana himself hath insulted Bhima of mighty energy in the very presence of the Kuru chiefs. I am sure he will reap the fruit of that behaviour, for Vrikodara, provoked by a foe, knoweth no peace. Indeed, once provoked, Bhima forgets it not for a long while, even until that grinder of foes exterminates the enemy and his allies! The loss of kingdom did not grieve me; the defeat at dice did not grieve me! That the illustrious and beautiful princess of Pānchāla was dragged into the assembly while clad in a single raiment and made to hear bitter words grieved me most! What, O Krishna, could be a greater grief to me? Alas, ever devoted to Kshatriya customs and endued with great beauty, the princess, while ill, underwent that cruel treatment, and though possessing powerful protectors was then as helpless as if she had none! O slayer of Madhu, having thee and that foremost of all mighty persons, Rāma, and that mighty car-warrior Praddyumna for my and my children's protectors, and having, O foremost of men, my sons the invincible Bhima and the unretreating Vijaya both alive, that I had still such grief to bear is certainly strange!"

Vaiçampāyana continued.—"Thus addressed by her, Cauri the friend of Pārtha then comforted his paternal aunt Prithā afflicted with grief an account of her sons. And Vāsudeva said,—'What woman is there, O aunt, in the world who is like thee? The daughter of king Curasena, thou art, by marriage, admitted into Ājmidā's race! High-born and highly married, thou art like a lotus transplanted from one mighty lake into another! Endued with every prosperity and great good fortune, thou wert adored by thy husband! The wife of a hero, thou hast again given birth to heroic sons! Possessed of every virtue, and endued with great wisdom, it behoveth thee to bear with patience, both happiness and misery! Overcoming sleep and langour and wrath and joy and hunger and thirst, and cold and heat, thy children are always in the enjoyment of that happiness which, as heroes, should be theirs! Endued with great exertion and great might, thy sons, without affecting the comforts derivable from the senses and such as satisfy only the low and the mean, always pursue that happiness which as heroes

they should. Nor are they satisfied with little, like men having mean desires! They that are wise enjoy or suffer the acme of whatever is enjoyable or sufferable. Indeed, ordinary persons, affecting comforts that satisfy the low and the mean, desire an equable state of dulness without excitement of any kind. They, however, that are superior, desire either the acutest of human sufferings or the highest of all enjoyments that is given to man! The wise always delight in extremes. They find no pleasure betwixt; they regard the extreme only to be happiness, while that which lies between is regarded by them as misery.

"The Pāndavas with Krishnā salute thee through me! Representing themselves to be well, they have enquired after thy welfare! Thou wilt soon behold them safe and sound, with all their purposes crowned with success! Thou wilt soon see them become the lords of the whole world, with their foes slain and themselves invested with prosperity!"

"Thus comforted by him, Kunti, afflicted with grief on account of her sons but soon dispelling the darkness caused by her temporary loss of understanding, replied unto Janārdana, saying,—'Whatever, O mighty-armed one, thou, O slayer of Madhu, regardest as fit to be done, let that be done without sacrificing righteousness, O chastiser of foes, and without the least guile! I know, O Krishna, what the power of thy truth and of thy lineage is! I know also what judgment and what prowess thou bringest to bear upon the accomplishment of whatever concerns thy friends! In our race, thou art Virtue's self, thou art Truth, and thou art the embodiment of ascetic austerities! Thou art the Savior, thou art the great *Brahma*, and everything resteth on thee! What, therefore, thou hast said must be true!'"

Vaiçampāyana continued.—"Bidding her farewell and respectfully walking round her, the mighty-armed Govinda then departed for Duryodhana's mansion."

SECTION XC.

Vaiçampāyana said.—“With Prithā’s leave and having walked round her, that chastiser of foes, Govinda, also called Cauri went to Duryodhana’s palace that was furnished with great wealth, adorned with beautiful seats, and like unto the abode of Puraudara himself. Unobstructed by the orderlies-in-waiting, that hero of great fame crossed three spacious yards insuccession and then entered that mansion looking like a mass of clouds, high as the summit of a hill, and blazing forth with beauty. And he there beheld Dhritarāshtra’s son of mighty-arms seated on his throne in the midst of a thousand kings and surrounded by all the Kurus. And he also beheld there Duçāsana and Karna and Cakuni the son of Suvala seated on their respective seats by the side of Duryodhana. And on that scion of Daçāraha’s race entering the court, Dhritarāshtra’s son of great fame rose up from his seat with his counsellors for honoring the slayer of Madhu. And Keçava then greeted Dhritarāshtra’s son and all his counsellors as also all the kings that were present there, according to their respective ages. And Achyuta of Vrishni’s race then took his seat on a beautiful seat made of gold and overlaid with a carpet embroidered with gold. And the Kuru king then offered unto Janārdhana a cow, and honey and curds, and water, and placed at his service his palaces and mansions and the whole kingdom. And then the Kuravas with all the kings there present worshipped Govinda seated on his seat and resembling the sun himself in splendour. The worship over, king Duryodhana invited him of Vrishni’s race—that foremost of victors—to eat at his house. Keçava, however, did not accept the invitation. The Kuru king Duryodhana, seated in the midst of the Kurus, in a gentle voice but with deception lurking behind his words, eyeing Karna, and addressing Keçava, then said,—‘Why, O Janārdhana, dost thou not accept the diverse kinds of viands and drink, robes and beds, that have all been prepared and kept

ready for thee ! Thou hast granted aid to both sides ; thou art engaged in the good of both parties ! Thou art again the foremost of Dhritarāshtra's relations and much loved by him ! Thou, O Govinda, also knowest fully, in all their details, both religion and profit ! I, therefore, desire to hear, O bearer of the discus and the mace, what the true reason is of this thy refusal ! ”

Vaiçampāyana continued.—“The high-souled Govinda, of eyes like lotus-leaves, then raising his mighty (right) arm, and in a voice deep as that of the clouds, replied unto the king in excellent words fraught with reasons,—words that were clear, distinct, correctly pronounced, and without a single letter dropped, saying,—‘Envoys, O king, eat and accept worship only after the success of their missions. Therefore, O Bhārata, after my mission becomes successful, thou mayst entertain me and my attendants !’—Thus answered, Dhritarāshtra's son again said unto Janārdhana,—‘It behoveth thee not, O Keçava, to behave towards us in this way ! Whether thou becomest successful or unsuccessful, we are endeavouring to please thee, O slayer of Madhu, because of thy relationship with us ! It seems, however, that all our efforts, O thou of Daçārha's race, are fruitless ! Nor do we see the reason, O slayer of Madhu, in consequence of which, O foremost of men, thou acceptest not the worship offered by us from love and friendship ! With thee, O Govinda, we have no hostility, no war ! Therefore, on reflection it will seem to thee that words such as these scarcely become thee ! ’ ”

Vaiçampāyana continued.—“Thus addressed by the king, Janārdhana of Daçārha's race, casting his eyes on Dhritarāshtra's son and all his counsellors, replied, saying,—‘Not from desire, nor from wrath, nor from malice, nor for gain, nor for the sake of argument, nor from temptation, would I abandon virtue ! One taketh another's food when that other inspireth love. One may also take another's food when one is in distress. At present, however, O king, thou hast not inspired love in me by any act of thine, nor have I myself been plunged into distress ! Without any reason, O king, thou hatest, from the moment of their birth, thy dear and gentle brothers—the

Pāndavas—endued* with every virtue! This unreasonable hatred of thine for the sons of Prithā ill becometh thee! The sons of Pāndu are all devoted to virtue! Who, indeed, can do them the least injury? He that hateth them, hateth me; he that loveth them, loveth me! Know that the virtuous Pāndavas and my own self have but a common soul! He who, following the impulses of lust and wrath, and from darkness of soul, hateth and seeketh to-injure one that is possessed of every good quality, is regarded as the vilest of men! That wrathful wretch of uncontrolled soul, who, from ignorance and avarice hateth his kinsmen endued with every auspicious quality, can never enjoy his prosperity long! He, on the other hand, who, by good offices, winneth over persons endued with good qualities even if he beareth aversion for them within his heart, enjoyeth prosperity and fame for ever and ever! Defiled by wickedness, all this food, therefore, deserveth not to be eaten by me! The food supplied by Vidura alone, should, I think, be eaten by me!

“Having said this unto Duryodhana who was ever incapable of bearing anything against his own wishes, Keçava of mighty-arms then came out of that blazing palace of Dhritarāshtra's son. And the high-souled Vāsudeva of mighty arms, coming out of that mansion, directed his steps towards the abode of the illustrious Vidura. And while that mighty-armed one was staying within Vidura's abode, thither came unto him Drona, and Kripa, and Bhishma, and Vāhlika, and many of the Kuravas. And the Kuravas that came there addressed Mādha va, the heroic slayer of Madhu, saying,—‘O thou of Vrishni's race, we place at thy disposal our houses with all the wealth within them!’

“The slayer of Madhu, of mighty energy, answered them, saying,—‘Ye may go away! I am much honored by these your offers!’ And after all the Kurus had gone away, Vidura with great care entertained that unvanquished hero of Daçarha's race with every object of desire. And Khatri then placed before the illustrious Keçava clean and savoury food in abun-

* Literally “bl ooming”—for the word is *Samudistān*.—T.

dance. Therewith the slayer of Madhu first gratified the Brāhmanas. Indeed, from that food he first gave a portion, along with much wealth, unto a number of Brāhmanas conversant with the Vedas, and then with his attendants, like Vāsava in the midst of the Maruts, he dined on what remained of that clean and savoury food supplied by Vidura."

SECTION XCI.

Vaiçampāyana said.—“After Keçava had dined and refreshed, Vidura said unto him during the night,—‘O Keçava, this advent of thine hath not been a well-judged one, for, O Janārdhana, Dhritarāshtra’s son transgresseth the rules of both profit and religion, is wicked and wrathful, insulteth others though himself desirous of honors, and disobeyeth the commands of the aged! He is, O Mādhaba, a transgressor of the scriptures, ignorant and of wicked soul, already overtaken by fate, untractable, and disposed to do evil to those that seek his good! His soul is possessed by desire and lust. He foolishly regardeth himself as very wise. He is the enemy of all his true friends. Ever-suspicious, without any control over his soul, and ungrateful, he hath abandoned all virtue and is in love with sin. He is foolish, with understanding uncultivated, a slave of his senses, ever obedient to the impulses of lust and avarice, and irresolute in every act that should be done. He is endued with these and many other vices. Although thou wilt point out to him what is for his good, he will yet disregard it all, moved by pride and anger. He hath great faith in Bhishma, and Drona, and Kripa, and Karna, and Drona’s son, and Jayadratha, and, therefore, he never setteth his heart on peace. O Janārdhana, Dhritarāshtra’s sons, with Karna, firmly believe that the Pāndavas are incapable of even looking at Bhishma, Drona, and the others! The foolish Duryodhana of limited sight, having assembled an earthly army, regardeth, O slayer of Madhu, that his purposes are already achieved! The foolish son of Dhritarāshtra hath arrived at the conclusion that Karna, single handed, is competent to vanquish his foes! He will, therefore, never make peace! Thou, O Keçava, desirest

to establish peace and brotherly feelings between the two parties. But know that all the sons of Dhritarāshtra have come to the conclusion that they would not give unto the Pāndavas what, indeed, the latter have a right to. With those that are so resolved, thy words will certainly prove vain! Where, O slayer of Madhu, words, good or bad, are of the same effect, no wise man would spend his breath like a singer before an auditory of the deaf! As a Brāhmana before a conclave of *Chandālas*, thy words, O Mādhaba, would command no respect among those ignorant and wicked wretches that have no reverence for all that deserveth reverence! Foolish as he is, as long as he hath strength, he will never obey thy counsels. Whatever words thou mayst speak to him will be perfectly futile. It doth not seem proper to me, O Krishna, that thou shouldst go into the midst of those wicked-minded wretches seated together! It doth not seem proper to me, O Krishna, that going thither thou shouldst utter words against those wicked-souled, foolish, and unrighteous wights, strong in number. In consequence of their having never worshipped the aged, in consequence of their having been blinded by prosperity and pride, and owing to the pride of youth and wrath, they will never accept the good thou mayst place before them. He hath mustered a strong force, O Mādhaba, and he hath his suspicions of thyself. He will, therefore, never obey any counsel that thou mayst offer! The sons of Dhritarāshtra, O Janārdhana, are inspired with the firm belief that at present Indra himself at the head of all the celestials is incapable of defeating them in battle! Efficacious as thy words always are, they will prove to be of no efficacy with persons impressed with such a conviction and who always follow the impulse of lust and wrath! Staying in the midst of his ranks of elephants and his army consisting of cars and heroic infantry, the foolish and wicked Duryodhana, with all his fears dispelled, regardeth the whole earth to have already been subjugated by him! Indeed, Dhritarāshtra's son coveteth extensive empire on the earth without any rivals! Peace, therefore, with him is unattainable. That which he hath in his possession he regardeth as unalterably his. *Alas, the destruction of the earth seems to

be at hand for the sake of Duryodhana, for, impelled by fate, the kings of the earth with all the Kshatriya warriors have assembled together, desirous of battling with the Pāndavas! All those kings, O Krishna, are in enmity with thee and have all been deprived of their possessions before this by thee! Through fear of thee those heroic monarchs have joined together with Karna and made an alliance with Dhritarāshtra's sons! Reckless of their very lives, all those warriors have united with Duryodhana and are filled with delight at the prospect of fighting the Pāndavas! O hero of Daçārha's race, it doth not commend itself to me that thou shouldst enter their midst! How, O grinder of foes, wilt thou repair into the midst of those numerous enemies of thine, of wicked souls, and seated together? O thou of mighty arms, thou art, indeed, incapable of being vanquished by the very gods, and I know, O slayer of foes, thy manliness and intelligence! O Mādhava, the love I bear to thee is equal to that I bear to the sons of Pāndu! I say, therefore, these words to thee from my affection, regard, and friendship for thee! What need is there in expressing to thee the delight that has been mine at sight of thy person, for thou, O thou of eyes like lotus leaves, art the inner soul of all embodied creatures!"

SECTION XCII.

"The holy one said,—That, indeed, which should be said by a person of great wisdom; that, indeed, which should be said by one possessed of great foresight; that, indeed, which should be said by one like thee to a friend like me; that, indeed, which is deserving of thee, being consistent with virtue and profit, and truth; that, O Vidura, hath been said by thee, father- and mother- like, unto me! That which thou hast told me is certainly true, worthy of approbation and consistent with reason. Listen, however, with attention, O Vidura, to the reason of my advent! Well knowing the wickedness of Dhritarāshtra's son and the hostility of the Kshatriyas that have sided with him, I have still, O Vidura, come to the Kurus! Great will be the merit earned by him who

will liberate from the meshes of death the whole earth, with her elephants, cars, and steeds, overwhelmed with a dreadful calamity. If a man striving to the best of his abilities to perform a virtuous act meets with failure, I have not the least doubt that the merit of that act becomes his, notwithstanding such failure. This also is known to those that are conversant with religion and scripture that if a person having intended mentally to commit a sinful act does not actually commit it, the demerit of that act can never be his. I will sincerely endeavour, O Vidura, to bring about peace between the Kurus and the Srinjayas who are about to be slaughtered in battle! That terrible calamity (which hangs over them all) hath its origin in the conduct of the Kurus, for it is directly due to the action of Duryodhana and Karna, the other Kshatriyas only following the lead of these two. The learned regard him to be a wretch who doth not by his solicitation seek to save a friend who is about to sink in calamity! Striving to the best of his might, even to the extent of seizing him by the hair, one should seek to dissuade a friend from an improper act. In that case, he that acteth so, instead of incurring blame, reapeth praise. It behoveth Dhritarāshtra's son, therefore, O Vidura, with his counsellors, to accept my good and beneficial counsels that are consistent with virtue and profit and competent to dispel the present calamity! I will, therefore, sincerely endeavour to bring about the good of Dhritarāshtra's sons and the Pāndavas, as also of all the Kshatriyas on the face of the earth! If while endeavouring to bring about the good (of my friends) Duryodhana judgeth me wrongly, I shall have the satisfaction of my own conscience and be freed from the debt I owe to my friends! The learned do not regard him to be a friend who doth not assume the functions of an intercessor when dissensions break out between kinsmen. In order, again, that unrighteous, foolish, and inimical persons may not afterwards say that though competent still Krishna made no attempt to restrain the angry Kurus and the Pandavas from slaughtering one another, I have come here! Indeed, it is to serve both parties that I have come hither. Having striven to bring about peace, I will escape the

censure of all the kings. If after listening to my auspicious words fraught with virtue and profit, the foolish Duryodhana accepts them not, he will only invite his fate. If without sacrificing the interests of the Pāndavas I can bring about peace among the Kurus, my conduct will be regarded as highly meritorious, O high-souled one, and the Kauravas themselves will be liberated from the meshes of death! If the sons of Dhritarāshtra reflect coolly on the words I will utter,—words fraught with wisdom, consistent with righteousness, and possessed of grave import,—then that peace which is my object will be brought about and the Kuravas will also worship me (as the agent thereof). If, on the other hand, they seek to injure me, I tell thee that all the kings of the earth, united together, are no match for me, like a herd of deer incapable of standing before an enraged lion!”

Vaiçampāyana continued.—“Having said these words, that bull of the Vrishni race and delighter of the Yādavas then laid himself down on his soft bed for sleep.”

SECTION XCIII.

Vaiçampāyana said.—“In such conversation between these two distinguished persons, both of whom were endued with great intelligence, that night, lit with bright stars, passed away. Indeed, the night passed away against the wishes of both Vidura and Krishna,—of the illustrious Vidura who had been listening to the varied converse of Krishna fraught with virtue, profit, and desire, and made up of delightful words and syllables of agreeable import, and of Krishna himself, of immeasurable prowess, listening to discourses equal in style and character. Then at early dawn a band of choristers and bards gifted with melodious voices awoke Keçava with sweet sounds of conchs and cymbals. And rising from bed, Janārdana of Daçārha's race, that bull amongst all the Sātwatas, went through all the customary acts of the morning. And having cleansed himself by a bath and recited the sacred *Mantras* and poured libations of clarified butter on the sacrificial fire, Mādhava decked his person and began to worship

the rising sun. And while the unvanquished Krishna of Daçārha's race was still engaged in his morning devotions, Duryodhana and Suvala's son Cakuni came to him and said, —'Dhritarāshtra is seated in his court, with all the Kurus headed by Bhishma, and with all the kings of the earth! They are all soliciting thy presence, O Govinda, like the celestials in heaven desiring the presence of Cakra himself!'— Thus addressed, Govinda greeted them both with sweet and courteous enquiries. And when the sun had risen a little higher, Janārdhana, that chastiser of foes, summoning a number of Brāhmanas, made them presents of gold and robes and kine and steeds. And after he had thus given away much wealth and taken his seat, his driver (Dāruka) came and saluted that unvanquished hero of Daçārha's race. And Dāruka soon returned with his master's large and blazing car furnished with rows of tinkling bells and harnessed with excellent steeds. And understanding that his handsome car adorned with every ornament and producing a rattle deep as the roll of mighty masses of clouds was ready, the high-souled Janārdhana, that delighter of all the Yādavas, walking round the sacred fire and a band of Brāhmanas, and putting on the gem known by the name of *Kaustuva*, and blazing with beauty, surrounded by the Kurus and well-protected by the Vrishnis, mounted on it. And Vidura conversant with all the precepts of religion followed on his own car that scion of Daçārha's race, that foremost of all living creatures, that first of all persons gifted with intelligence. And Duryodhana and Suvala's son Cakuni also, on one car, followed Krishna, that chastiser of foes. And Sātyaki and Kritavarman and the other mighty car-warriors of the Vrishni race, all rode behind Krishna on cars and steeds and elephants. And, O king, the handsome cars of those heroes, adorned with gold and drawn by excellent steeds and each producing a loud rattle, as they moved forward, shone brilliantly. And Keçava endued with great intelligence and blazing with beauty soon came upon a broad-street that had previously been swept and watered, and that was fit to be used by the highest of kings. And when that scion of Daçārha's race set out, cymbals began to play,

and conchs began to be blown, and other instruments also to pour forth their music. And a great number of youthful heroes, foremost in the world for heroism, and possessed of leonine prowess, proceeded, surrounding Cauri's car. And many thousands of attendants, dressed in various and strange costumes, and bearing swords and lances and axes, marched in advance of Keçava. And there were full five hundred elephants, and cars by thousands, that followed the unvanquished hero of Daçārha's race while he proceeded. And, O chastiser of foes, all the citizens of the capital, of all ages and both sexes, desirous of beholding Janārdana, came out into the streets. And the terraces and balconies of the houses were so thronged by ladies that the houses were on the point of falling down with the weight. And worshipped by the Kurus and listening to various sweet speeches, and returning the greetings of all as each deserved, Keçava went a'long the street, casting his eyes on all. And at last when Keçava reached the Kuru court, his attendants loudly blew their conchs and trumpets and filled the welkin with that blare. And thereupon that whole assembly of kings, of immeasurable prowess, trembled with delight at the expectation of soon setting their eyes on Krishna. And hearing the rattle of his car that resembled the deep roll of rain-charged clouds, the monarchs understood Krishna to be near, and the hair of their bodies stood erect with delight. And having reached the gate of the court, Cauri, that bull among the Sātewatas, alighting from his car that resembled the summit of Kailāsa, entered the court which looked like a mass of newly-risen clouds, and blazed forth with beauty, and resembled the very abode of the great Indra. And that illustrious hero entered the court, arm-in-arm with Vidura and Sātyaki on either side, and overshadowing with his own the splendour of all the Kurus like the sun overshadowing the radiance of lesser lights in the firmament. And before Vāsudeva sat Karna and Duryodhana, while behind him were seated the Vrishnis with Kritavarman. And Bhishma, and Drona, and others, with Dhritarāshtra, rose up from their seats for honoring Janārdana. Indeed, as soon as he of Daçārha's race came, the

illustrious blind monarch, and Drona and Bhishma, all rose up from their seats. And when that mighty ruler of men, king Dhritarāshtra, rose from his seat, those kings by thousands around him all rose up also. And at Dhritarāshtra's command, a seat, beautiful all over, and adorned with gold, had been kept there for Krishna. And after taking his seat, Mādhava smilingly greeted the king, and Bhishma, and Drona, and all other rulers, each according to his age. And all the kings of the earth, and all the Kurus also, beholding Keçava arrived in that assembly, worshipped him duly. And as that chastiser of foes, that vanquisher of hostile cities, that hero of Daçārha's race, was seated there, he beheld the *Rishis* staying in the firmament. And beholding those *Rishis* with Nārada at their head, he of Daçārha's race slowly addressed Bhishma the son of Cāntanu, saying,—‘O king, the *Rishis* have come to see this earthly conclave of ours! Invite them with offers of seats and abundant courtesy, for as long as they are not seated, no one here is capable of taking his seat! Let proper worship, therefore, be speedily offered unto these *Rishis* with souls under proper control!’ And beholding the *Rishis* then at the gate of the palace, Cāntanu's son quickly ordered the servants to bring seats for them. And soon enough they brought large and spacious and beautiful seats embroidered with gold and set with gems. And after the *Rishis*, O Bhārata, had taken their seats and accepted the *Arghas* offered to them, Krishna took his seat as also all the kings. And Duçāsana gave an excellent seat to Sātyaki, while Vivingsati gave another golden one to Kritavarman. And not far from where Krishna sat, that illustrious and wrathful pair, Karna and Duryodhana, sat together on the same seat. And Cakuni the king of the Gāndharvas, surrounded by the chiefs of his country, sat there, O king, with his son beside him. And the high-souled Vidura sat on a begemmed seat covered with a white deer-skin that almost touched Krishna's seat. And all the kings in that assembly, although they gazed at Janārdhana of Daçārha's race for a long while, were not, however, gratified with their gaze, like drinkers of the *Amrita* that are never satiated with quaffing measure after

measure. And Janārdhana attired in yellow and having the complexion of the *Atasi* flower, sat in the midst of that assembly like a dark gem mounted with gold. And after Govinda had taken his seat, a perfect silence ensued, for none present there spoke a single word."

SECTION XCIV.

Vaiçampāyana said.—“And after all the kings had been seated and a perfect silence had ensued, Krishna possessing fine teeth and having a voice deep as that of the drum, began to speak. And Mādhava, although he addressed Dhritarāshtra, spoke in a voice deep as the roll of clouds in the rainy season, making the whole assembly hear. And he said,—“In order that, O Bhārata, peace may be established between the Kurus and the Pāndavas without a slaughter of heroes, I have come hither! Besides this, O king, I have no other beneficial words to utter. O chastiser of foes, everything that should be learned in this world is already known to thee! This thy race, O king, owing to its learning and behaviour, and owing also to its being adorned with every accomplishment, is most distinguished among all royal dynasties. Joy in the happiness of others, grief at sight of other people’s misery, desire to alleviate distress, abstention from injury, sincerity, forgiveness, and truth,—these, O Bhārata, prevail amongst the Kurus!* When thy race, therefore, O king, is so noble it would be a pity if anything improper were done by any one belonging to it, and a greater pity still if it were done by thee! O chief of the Kurus, thou art the first of those that should restrain the Kurus if they behave deceitfully towards strangers or those numbering with themselves † Know,

* In distinguishing between *Kripā*, *Anukampā*, and *Kārunya*, I have followed Nilakantha’s explanations.—T.

† Some texts read *dhārayita* for *Vārayita*. The meaning then would be—“Thou art the foremost supporter &c., &c.” *Dhārayita* may also mean the bearer of (the) burthen (of Kuru affairs). *Vāhyeshu* and *Abhyantarishu* are explained by Nilakantha to mean *openly*, as at the match at dice, and *secretly*, as in the case of the house of lac. This is farfetched,

O thou of Kuru's race, that those wicked sons of thine headed by Duryodhana, abandoning both virtue and profit, disregarding morality, and deprived of their senses by avarice, are now acting most unrighteously towards, O bull of men, their foremost of kinsmen ! That terrible danger (which threatens all) hath its origin in the conduct of the Kurus ! If thou becomest indifferent to it, it will then produce a universal slaughter ! If, O Bhārata, thou art willing, thou mayst be able to allay that danger even yet, for, O bull of Bharata's race, peace, I think, is not difficult of acquisition ! The establishment of peace, O king, depends on thee and myself, O monarch ! Set right thy sons, O thou of Kuru's race, and I will set the Pāndavas right ! Whatever be thy command, O king, it behoveth thy sons with their followers to obey it ! If again they live in obedience to thee, that would be the very best they could do. If thou strivest for peace by restraining thy sons, it will be to thy profit, O king, as also to the profit of the Pāndavas ! Having reflected carefully, act thou thyself, O king ! Let those sons of Bharata (the Pāndavas) be, O ruler of men, thy allies ! Supported by the Pāndavas, O king, seek thou both religion and profit ! By every exertion in thy power, thou canst not have, O king, such allies as they who are such ! Protected by the illustrious sons of Pāndu, Indra himself at the head of the celestials will not be able to vanquish thee ! How would it be possible then for mere earthly kings to bear thy prowess ? There where Bhishma, and Drona, and Kripa, and Karna, and Vivingçati, and Açwathāman, and Vikarna, and Somadatta, and Vāhlika, and the chief of the Sindhus, and the ruler of the Kalingas, and Sudakshina the king of the Kāmvojas, and Yudhishtira, and Bhimasena, and Savya-sāchin, and the twins, and Sātyaki of mighty energy, and Yuyutsu that mighty car-warrior, are stationed, who is there, O bull of Bharata's race, of such misdirected intelligence that would fight these ? If, O slayer of foes, thou hast both the Kurus and the Pāndavas at thy back, the sovereignty of the whole world and invincibility before all foes will be thine ! All rulers of the earth, O monarch, that are either equal to thee or superior, will then seek alliance with thee ! Protected

on all sides by sons, grandsons, fathers, brothers, and friends, thou wilt then be able to live in exceeding happiness! Keeping these before thee and treating them with kindness as in days of yore, thou, O monarch, wilt enjoy the sovereignty of the whole earth! With these as thy supporters and with the sons of Pāndu also, thou wilt, O Bhārata, be able to conquer all thy foes! Even this is thy best advantage. If, O chastiser of foes, thou art united with thy sons and kinsmen and counsellors, thou wilt enjoy the sovereignty of the whole earth won for thee by them! In battle, O great king, nothing but wholesale destruction is visible. Indeed, in the destruction of both parties, what merit dost thou see? If the Pāndavas are slaughtered in battle, or if thy own mighty sons fall, tell me, O bull of Bharata's race, what happiness wilt thou enjoy?*

All of them are brave and skilled in weapons. All of them are desirous of battle, the Pāndavas as also thy sons. Oh, save them from the terrible danger that threatens them! After the battle thou wilt not behold all the Kurus or all the Pāndavas! Car-warriors slain by car-warriors, thou wilt behold the heroes of both parties reduced in numbers and strength! All the rulers of the earth, O best of kings, have been assembled together. Inflamed with wrath, they will certainly exterminate the population of the earth! Save, O king, the world! Let not the population of the earth be exterminated! O son of Kuru's race, if thou regainest thy natural disposition, the earth may continue to be peopled as now! Save, O king, these monarchs who are all of pure descent, endued with modesty and liberality and piety, and connected with one another in bonds of relationship or alliance, from the terrible danger that threatens them! Abandoning wrath and enmity, O chastiser of foes, let these kings, embracing one another in peace, eating and drinking with one another, dressed in excellent robes and decked with garlands, and doing courtesies to one another, return to their respective homes! Let the affection thou hadst for the Pāndavas be revived in thy bosom, and let it, O bull of Bharata's race, lead

* Lit. 'What wilt thou feel?'—T.

to the establishment of peace! Deprived of their father while they were infants, they were brought up by thee! Cherish them now as becomes thee, O bull of Bharata's race, as if they were thy own sons! It is thy duty to protect them. And especially is it so when they are distressed! O bull of Bharata's race, let not thy virtue and profit be both lost! Saluting and propitiating thee, the Pāṇdavas have said unto thee,—At thy command we have, with our followers, suffered great misery. For these twelve years have we lived in the woods, and for the thirteenth year have we lived *incognito* in an inhabited part of the world. We broke not our pledge, firmly believing that our father also would abide by his. That we violated not our word is well known to the Brāhmanas who were with us. And as we, O bull of the Bharata race, have abided by our promise, also do thou abide by thine! Long have we suffered the greatest misery, but let us now have our share of the kingdom! Fully conversant as thou art with virtue and profit, it behoveth thee to rescue us! Knowing that our obedience is due to thee, we have quietly undergone much misery. Behave thou then unto us like a father or brother. A preceptor should behave as a preceptor towards his disciples, and as disciples we are willing to behave as such towards thee our preceptor! Act thou, therefore, towards us as a preceptor should. If we go wrong, it is the duty of our father to set us right. Therefore, set us on the way, and tread thou also the excellent path of righteousness!—Those sons of thine, O bull of the Bharata race, have also said unto these kings assembled in thy court these words:—If the members of an assembly are conversant with morality, nothing improper should be permitted by them to happen. Where, in the presence of the virtuous members of an assembly, righteousness is sought to be overpowered by unrighteousness and truth by the untruth, it is those members themselves that are vanquished and slain. When righteousness, pierced by unrighteousness, seeketh the protection of an assembly, if the arrow is not extracted, it is the members themselves that are pierced by that arrow. Indeed, in that case, righteousness slayeth the members of that assembly like a river eating away the roots of the trees

on its bank!—Judge now, O bull of the Bharata race! The Pāndavas, with their eyes turned towards righteousness and reflecting on everything, are maintaining a calm attitude, and what they have said is consistent with truth and virtue and justice. O ruler of men, what canst thou say unto them but that thou art willing to give them back their kingdom? Let these rulers of earth that are sitting here say (what the answer should be)! If it appears to thee that what I have said after reflecting well on virtue to be true, save them, O bull of the Bharata race, all these Kshātriyas from the meshes of death! Affect peace, O chief of Bharata's race, and yield not to anger! Giving unto the Pāndavas their just share of the paternal kingdom, enjoy thou then, with thy sons, O chastiser of foes, happiness and luxury, thy wishes being all crowned with success! Know that Yudhishtira always treadeth path that is trod by the righteous. Thou knowest also, O king, what the behaviour of Yudhishtira is towards thee and thy sons! Although thou hadst sought to burn him to death and hadst exiled him from human habitation, yet he came back and once more reposed confidence in thee! Again didst thou, with thy sons, banish him to Indraprastha! While living there, he brought all the kings of the earth to subjection and yet looked to thy face, O king, without seeking to disregard thee! Although he behaved in this way, yet Suvala's son, desirous of robbing him of his dominions and wealth and possessions, applied the very efficacious means of dice! Reduced to that condition and even beholding Krishnā dragged into the assembly, Yudhishtira of immeasurable soul did not yet swerve from the duties of a Kshatriya! As regards myself, I desire, O Bhārata, thy good as also theirs! For the sake of virtue, of profit, of happiness, make peace, O king, and do not allow the Earth's population to be slaughtered, regarding evil as good and good as evil! Restrain thy sons, O monarch, who have from covetousness proceeded too far! As regards the sons of Prithā, they are equally ready to wait upon thee in dutiful service as to fight! That which, O chastiser of foes, seems to thee to be for thy good, do thou adopt!"

Vaiçampāyana continued.—“All the rulers of earth there present highly applauded these words of Keçava within their hearts, but none of them ventured to say anything in the presence of Duryodhana.”

SECTION XC.

Vaiçampāyana said.—“Hearing these words uttered by the high-souled Keçava, all the persons who sat in that assembly remained silent, their hair standing on end. And all the kings thought within themselves that there was no man who could dare reply to that speech. And seeing that all the kings sat silent, Jamadagni's son (addressing Duryodhana) then said these words in that assembly of the Kurus,—‘Listen confidently to my words illustrated by an example, and seek thy own good if my speech recommends itself to thee! There was a king of yore named Damphodbhava, who was at the head of the earth. It hath been heard by us that his sovereignty extended over the whole world. And that mighty car-warrior, rising every morning after the night had passed away, called the Brāhmanas and the Kshatriyas unto himself and asked them, saying,—Be he a Cudra, a Vaiçya, a Kshatriya, or a Brāhmana, is there any one who is superior or even equal to me in battle?—And uttering these words that king wandered over the earth, intoxicated with pride and thinking of nothing else. And it so happened that certain Brāhmanas endued with high souls, conversant with the *Vedas*, and fearing nothing on earth, counselled that monarch repeatedly boasting of his prowess to curb his pride. But though forbidden by those Brāhmanas to boast in that way, the king continued to ask the Brāhmanas as before the same question day after day. And some high-souled Brāhmanas then, endued with ascetic merit and acquainted with the proofs furnished by the *Vedas*, were inflamed with anger, and addressing that proud and boastful king intoxicated with prosperity, told him,—There are two persons who are foremost of all men and who are always victorious in battle. Thou, O king, wilt by no means be equal to them if thou seekest an encounter with

